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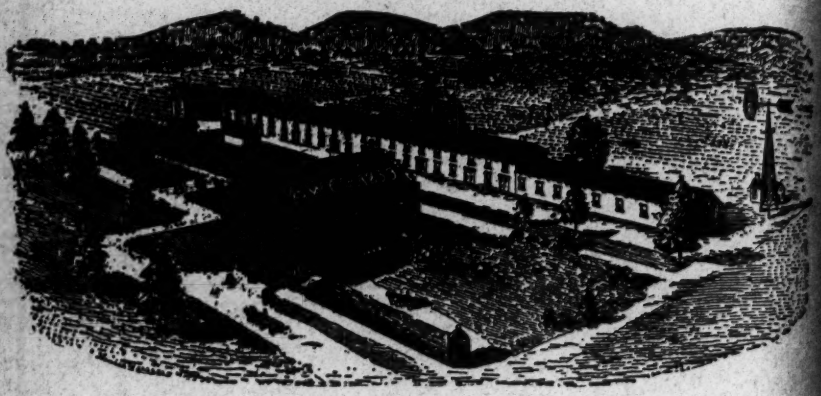

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THE ECCLESIASTICAL REVIEW

VOLUME 108.—MAY, 1943.—No. 5.

CAMPAIGN FOR PURITY.

A PERSON cannot justly be labelled a pessimist or a prude if he declares that moral conditions in the United States are steadily growing worse. This is especially true in the matter of sex morality. Like a loathsome plague the vice of impurity is constantly injecting its deadly poison into the very life-blood of our nation. Day by day those who purvey this form of immorality through obscene novels, pornographic magazines, and indecent shows are becoming bolder and more assured. Divorce is on the increase; in 1940 (the latest year recorded in the World Almanac) 264,000 divorces were granted throughout the United States, which means one divorce for every six marriages. Of course, where there are many divorces, there is much marital unfaithfulness. The abuse of marriage by contraception is rampant. About ten million condoms are distributed in our country every week. So great is the resultant havoc in the form of a decrease in the population that some of the " eugenists ", who ardently advocated wholesale birth control a few years ago, are now earnestly recommending that married couples capable of being " desirable parents " have larger families.

Particularly alarming are the moral conditions among the youth of the nation. Boys and girls of high-school age have their love affairs and petting parties—and worse. Recently in New York City the prevalence of venereal disease among public-school boys and girls between the ages of 15 and 19 has become a cause of great alarm to the school officials. The police reports from another large city, lately published, record that out of one

group of 50 women arrested for prostitution 27 were between 14 and 20 years of age. Speaking on November 19, 1942, Mr. J. Edgar Hoover, the efficient head of the F.B.I., stated: " The American home is not what it once was, and it is time that every adult paused to take stock of himself. The figures point to a tremendous increase in crime, particularly by the youth of the land. Crimes committed by persons under twenty-one in the first nine months of this year increased nearly 20%. These young people accounted for 18% more assaults, 23% more sex offences, 22% more gambling, and 30% more drunkenness than during the same period last year. More persons eighteen years of age were arrested than any other age group ". (More recent and more startling data from the F.B.I. will be quoted later).

Much immorality prevails in the vicinity of the camps and naval stations where millions of our young men are gathered. It should be remarked in passing that the conduct of our Catholic soldiers and sailors, as a group, has shown up most favorably, to the credit of the men themselves and of their chaplains. In fact, thanks to the zeal of this fine body of priests, not a few of the men in our armed forces are leading better lives and are more fervent in the practice of their religion than previously to their enlistment. Yet, the fact remains that moral conditions in places where soldiers and sailors gather in large numbers are a disgrace to a land that calls itself civilized—not to say Christian. An article in the February issue of the *American Mercury* describes the doings in one of our " war towns " in a manner that would shock any decent person. Among other things the writer relates that practically the entire force of 300 taxicabs in the town is in use every night to serve as brothels for the 12,000 sailors on leave of absence there.

Conditions have become so bad in some localities that the Secretary of War, making use of the ample powers granted him by the " May Act " of 1941, has had to subject extensive sections of territory around several encampments to federal police control, when it was found that the local authorities could not or would not cope with the vice situation. In one of our Western cities the soldiers from neighboring camps were exposed to so many inducements to immorality that the military officials threatened to take the situation in hand themselves. Then the Chamber of Commerce stepped in, forced the city

officials to resign and had the City Commissioners induct a new staff, pledged to remedy conditions.

These are but a few of many deplorable incidents that could be cited in this connection. They are mentioned, not for the purpose of proving that enlistment in the army or navy as such places a young man in extreme moral danger, but rather as an indication that there is an alarming amount of immorality among the younger generation, which naturally becomes quite noticeable when millions of our young men are gathered together. Indeed, the army and navy officials are making earnest and vigorous efforts to keep the soldiers and sailors away from prostitutes. The tragic feature is that officialdom fails to provide *moral* arguments for clean living. In the sex instruction given to soldiers and sailors at their induction the motive proposed for avoiding promiscuous relations is the avoidance of venereal disease.[1] In the army film shown to the men on this occasion the horrible ravages of syphilis and gonorrhea are graphically portrayed; then detailed instructions as to the use of a condom and the method of taking prophylactic treatment after sexual contact are given. Continence is recommended as the best policy for a soldier to follow, because this is the surest way to avoid disease.

Our officials could profit by the plain speaking of the (Anglican) Archbishop of Canterbury in reference to moral conditions prevailing in the British army. Addressing the Central Council for Health Education on February 26 of this year the Archbishop charged that government officials had ignored the moral principle underlying the subject of social disease, and said that the British army instructions were such as to imply that the authorities expected a considerable number of people to ignore moral standards. He expressed the conviction that instructions on the use of preventives cause an increase in promiscuity. "The root of the trouble," he added "is the treatment of what is primarily a moral problem as if it were primarily a medical

[1] We are referring here to the talks given by the line and medical officers. A small proportion of these officers do propose higher motives, but the majority confine themselves to the argument: "It doesn't pay, because you are liable to contract a loathsome disease". Some even seem to take it for granted that the men are going to houses of prostitution anyway, so that the best they can do is to persuade them to use prophylactic measures. Of course the chaplains, particularly the Catholic priests, stress moral arguments, but the effectiveness of their talks is lessened by the indifference of the line and medical officers to this type of argumentation.

problem. What is primarily a moral problem with a medical aspect is being treated as if it were primarily a medical problem with a moral aspect" (*N. Y. Times,* Feb. 28, 1943).

It is not difficult to point out a number of causes for the present moral debacle in our land. The spirit of unrestraint. that followed the First World War, the disruption of home life, the unhealthy emotionalism produced by the movies, the increase of drunkenness consequent on the "noble experiment" of prohibition, the many occasions of sin connected with the speakeasy and the night-club and the automobile—all these have had a large share in the moral degradation of our people. But the main cause is the utter neglect of religious belief and practice by so many, the complete indifference to things of spiritual value, that for all practical purposes has made atheists out of millions of Americans. Impurity goes hand in hand with paganism; and it is quite natural that the majority of our people should be pagans since they are the products of a godless system of public school education.

But the most important question for the Catholic clergy of America to answer is this:—What are we going to do to remedy this deplorable situation? We cannot in conscience shirk the issue: It is our divinely appointed task to confront this seething tide of immorality and to use every means at our disposal, both natural and supernatural, to check it and to labor and fight for the preservation and the spread of Catholic ideals of purity. We cannot justify a *laissez faire* policy by saying that the unchanging moral doctrines of the Catholic Church can be learned by any one who inquires about them and the means of protecting purity provided by the Catholic religion are available to all who desire them. This is true, but we must remember that in the Christian economy of salvation men are to be urged to accept the Church's teachings and to draw on its reservoirs of divine strength largely by the efforts of those who have been chosen as "servants of Christ and stewards of the mysteries of God" (1 Cor., IV, 1). Extraordinary circumstances demand extraordinary efforts; and surely the need of preserving our people from further contamination by the moral filth that surrounds them is so extreme that every priest in the land should deem it his duty to give the fullest measure of cooperation to this apostolate.

In a word, the Catholic clergy of America should set out on a wholehearted campaign for purity—not as fanatics or extremists, but as the authorized defenders of God's law. We must do this primarily for the benefit of our Catholic people, beset on all sides by occasions of sin. We must also have in view the welfare of our non-Catholic brethren, for they are our fellow-citizens toward whom we have obligations of charity and patriotism, they are the "other sheep" commended by our divine Master to our priestly solicitude and affection. There is no time to waste, for the enemy is growing stronger day by day; we must rally our forces and courageously take up arms in the cause of a virtue so dear to the Heart of Christ.

What particular form must this campaign assume? In the first place, we must be outspoken and forceful in our condemnation of open and brazen indecency. Over and over again we must raise our voices against shameless obscenity in print or on the stage. We must regard this as an habitual duty; we cannot expect a single denunciation to retain its efficacy indefinitely. If the forces of evil persist in coming back after they have been downed, we must show a like perseverance in attacking them every time they make their appearance. The priest is a power in the community—even in one that is largely composed of non-Catholics. If he protests vigorously against salacious shows and vile literature, he will have the backing not only of his own people but also of a considerable number of non-Catholics. In a large city, the united efforts of the Catholic clergy cannot fail to be effective if they are sufficiently vociferous. At least they can force those who deal in obscenity to be less flagrant and less bold.

Organized prostitution is flourishing in our land on an enormous scale. In the past there have been theologians who believed that the toleration of a segregated district in a city is productive of less evil than that which results from the attempt to eradicate prostitution entirely. Nowadays, however, the weight of theological opinion favors complete suppression (Aertnys-Damen, *Theologia Moralis*, I, 603). It is interesting to note that the same policy is advocated by the U. S. Public Health Service and the American Social Hygiene Association (Parran, *Plain Words*, p. 88). It is true, the main objective of these organizations is

to lessen venereal disease, yet there is no reason why we should not work along with them for the purpose of lessening vice.

The members of the clergy can do very effective work toward stamping out commercialized vice, not necessarily by public denunciations, but rather by protests to the civil authorities. If the public officials of a town or city really wish to close down the dens of prostitution and drive out (or put in jail) those who conduct them, they can usually succeed in doing so. And so, when a priest finds out that such places are operating in the vicinity—particularly if they are within his parish—he should exert pressure on those who rule the city or town or on the police officials, until definite action is taken. Not infrequently those who allow prostitution to flourish are Catholics. It is possible that some of these men sincerely believe that the toleration of a restricted district is the less harmful policy and are guilty of no wrong in conscience; but it is not easy to ascribe such a blameless motive to those who are receiving a substantial and regular emolument for their attitude of "hands off". Of course, no priest would be deterred by the consideration of personal friendship for public officials from insisting that they eliminate places of vice and scandal from his parish.

The practice, not uncommon among landlords, of excluding from their houses married couples with several children is one of the contributing causes to the spread of birth control. The priest should not refrain from protesting against such an inhuman attitude, particularly if the offenders are Catholics—even though they may be prominent members of his parish.

But it is especially in the exercise of his distinctively priestly functions that the Catholic clergyman must carry on the campaign for purity. In the pulpit, after the example of countless priests and bishops of past centuries who have valiantly proclaimed the Church's ideals of purity, he must vigorously denounce every form of immorality and urge his hearers to strive for the perfection of the angelic virtue. The exalted place of chastity in the Christian life, the nobility of soul it confers, the special love God bears toward those who are pure in mind and heart—these topics should be a frequent theme in the Catholic pulpit. It seems strange that there are so few sermons on purity, even nowadays when they are so necessary.

In his instructions to the younger members of his parish, the priest must strive to inspire them with a love of purity and the firm determination to avoid everything that could sully their souls. Boys and girls have an innate appreciation of what is brave and noble, and the priest must point out the supreme heroism and valor involved in perfect chastity. He should emphasize the efficacy of frequent holy communion and the importance of devotion to Mary Immaculate as means of preserving purity of heart. It is well to bear in mind that the boys of fourteen and fifteen now receiving instruction from the priest in Sunday school or parochial school will probably be in the armed forces in a comparatively short time, and they should be prepared for the moral dangers they are to encounter.

Parents must be admonished of their grave responsibility for the moral training of their children. Much of the laxity in our young folks today is due to the culpable indifference of their parents, who let their children read whatever they wish, go to any show or movie they choose, and associate with companions of every sort. Strict parental supervision over the younger girls is required in these days of moral upheaval. A large percentage of the sexual offences committed in our crowded defence and military areas involve girls below the age of eighteen. Those chiefly to blame for this tragic fact are parents who have not enough sense of responsibility or strength of character to keep their daughters off the streets at night. In a statement issued by the Federal Bureau of Investigation on February 18, 1943, it is recorded that prostitution and commercialized vice among minor girls increased 64.8% in 1942 over 1941, while those arrested for other sex offenses increased 104.7%. The report adds this significant paragraph: " Director Hoover stressed that the increase in crimes among juveniles indicated a deplorable lack of parental guidance and discipline in many homes. It was pointed out also that boom conditions in many communities and easy money in youthful hands, accompanied by a sense of wartime abandon, are contributing to the general letdown in moral standards among juveniles ".

The most sacred and the most effective phase of the priest's ministry in the campaign for purity is exercised in the sacrament of Penance. Any priest who is truly a man of God can work wonders in the confessional. There, under the protection of

absolute secrecy, the sinner reveals the wounds and the weaknesses of his soul, and receives remedies. There the innocent finds encouragement and assistance to persevere in virtue. There definite and particular instructions and admonitions can be most profitably communicated to the faithful.

However, if he aspires to produce these results, the priest cannot content himself with the mere conferring of absolution. In the sacred tribunal he is a physician as well as a judge; he must provide remedies adapted to the individual penitent. According to the needs of each he must admonish, instruct, console, encourage. In practically every case in which sins of impurity have been confessed or the danger of such sins indicated, it is the confessor's duty to give some particular advice or exhortation. I do not hesitate to state that if a priest habitually does nothing more than impose a penance and grant absolution to penitents who have confessed mortal sins against the sixth commandment, he is guilty of grave neglect in the administration of the sacrament of Penance.

When solitary sins are confessed, the confessor must point out specific remedies—prayer during attacks of temptation, the avoidance of idleness, the shunning of the occasions of sin, the frequentation of the sacraments. Above all, the penitent's courage must be sustained and the possibility of leading a chaste life must be emphasized. Sometimes, even when there is no mention of such sins in the confession, the confessor will have reason to place some discreet questions. A boy may contract a bad habit and yet say nothing about it, either because he is ashamed or afraid, or because he is not fully aware of the malice of his actions. The confessor with the light of the Holy Spirit in his mind and zeal for the cause of Christ in his heart will often be able to discover such cases and to apply remedies before the habit becomes too strong. A sensible sex instruction, embracing all that should be known, but no more, is frequently the primary need of a youth in such circumstances.

In dealing with penitents guilty of contraception—the vice which is so prevalent and which is working more harm to the Church and to society than any other sinful practice of modern life—the confessor must be mindful of the principles of theology. Any priest who time after time absolves a penitent confessing this same grave sin each time without any manifestation

of amendment, and who offers no more in the matter of advice or warning than some platitudinous remark, such as " Sin no more " or " Do your best ", should ponder seriously on the account of his sacred ministry he must render to Almighty God. For he is exposing the sacramental rite to the grave danger of a sacrilegious administration, inasmuch as he is neglecting to assure himself that the dispositions requisite for the valid reception of Penance are present. Even one such priest can frustrate the work of many others, for the word will go around among those who (with supreme indifference to basic Catholic principles) wish to practice contraception and yet continue to receive the sacraments that: " Father X gives absolution without asking any questions."

If a priest has some reason to suspect that a penitent is practicing contraception, yet makes no mention of this sin, questions are in order. At times this is not easy, particularly when the penitent is a leading member of the parish, well known to the confessor—but it would be more embarrassing for the priest to stand before the tribunal of Jesus Christ, charged with neglect of duty in this important matter. Every confessor should engrave on his memory the solemn warning of Pope Pius XI regarding the sin of birth control and the false notions concerning this practice current at the present time: " If any confessor or pastor of souls, which may God forbid, lead the faithful entrusted to him into these errors, or should a least confirm them by approval or by guilty silence, let him be mindful of the fact that he must render a strict account to God, the Supreme Judge, for the betrayal of his sacred trust, and let him take to himself the words of Christ: ' They are blind and leaders of the blind; and if the blind lead the blind, both fall into the pit ' " (Encyclical *Casti Connubii*—" Five Great Encyclicals ", p. 93).

Needless to say, the priest must be blameless in his own speech and conduct, if he wishes to inculcate a love for purity in others. Unfortunately, some Catholic novelists and dramatists seem to think that a measure of concession to the spirit of the times is justified as a means to winning the favor of those who believe that Catholic standards of decency are too rigid; and so they descend to descriptions and remarks that border on the obscene. A priest may never adopt such a method—for example, when he directs a play or some other form of entertainment in the parish

hall. Furthermore, in his contact with people of the world he should not attempt to prove that he is a " regular fellow " by indulging in sophisticated witticisms or stories of a *risqué* character. He may indeed succeed in getting the reputation of being a " regular fellow ", but it will be at the expense of his reputation as an exemplary Catholic priest. However low men may fall themselves, they expect the Catholic priest to be above reproach in the matter of purity.

These are but a few suggestions as to the means we should employ in waging the campaign for purity, so necessary at the present time. As the chosen ministers of Christ we cannot remain idle while immorality, like a black cloud, is spreading its shadow over our land. We must especially free ourselves of every inclination to pessimism or diffidence. Why is it that many priests of high ideals and irreproachable conduct are content to gaze helplessly at the perverse trend of the times, making little or no positive and definite efforts to improve conditions? It is true, we can never entirely abolish sins of the flesh, any more than we can banish from the face of the earth other types of sin to which human nature is strongly inclined. But this undeniable fact does not justify us in ceasing to labor for the suppression of evil and the promotion of virtue. Some success will crown the efforts of even a single priest; much success will crown the efforts of all of us united. If the Catholic Church in the first centuries of its existence did not hesitate to preach to a corrupt pagan world the nobility of undefiled chastity and the beauty of perfect virginity—and was able to proclaim this message with marvelous success—why should we be hesitant about making a vigorous drive for the revival of Christian ideals of purity in the modern world?

We are not alone in the combat. At our side is One who by word and example declared the excellence of chastity and made it one of the chief virtues of His religon, and who rendered homage to those who are faithful to the practice of this virtue in the consoling words: " Blessed are the pure of heart, for they shall see God ".

FRANCIS J. CONNELL, C.SS.R.

Catholic University of America.

A LEGAL CHART FOR THE UNDERPRIVILEGED.[1]

PRIOR to 1908 the United States was juridically a missionary country. Its ecclesiastical affairs were controlled by the Holy See through the Sacred Congregation for the Propagation of the Faith. The decrees of all our national ecclesiastical councils received their approval from this Sacred Congregation. Our priests were ordained as missioners under an oath to serve the missions. After 1871 a priest could not transfer his allegiance from one diocese to another outside his ecclesiastical province without a dispensation from his oath obtained from the Sacred Congregation; and from 1871 till 1885, this dispensation was required even when the transfer was made to a diocese within the province.[2] Even transfer to a religious community was possible only under such a preliminary relaxation of his sworn promise perpetually to serve the mission. Our priests in charge of congregations were not pastors in the juridical sense. Our congregations were not parishes.

The decisions of the Sacred Congregation were held to enjoy the same authority as the constitutions of the Pope, in virtue, of course, of the papal jurisdiction allotted to it. This was the view in high places, in spite of the fact that legislative power had been granted explicitly only to the Sacred Congregation of the Council and that Pope Clement X (1676) had explicitly provided that solutions of problems by the Sacred Congregation for the Propagation of the Faith should be sent to missioners not as definitions but only as instructions.[3] In view of the general acceptance of their legislative effect, it is not surprising that the instructions were regarded in that light also in the United States.

But an impression arose from that conviction that persists even till this day. It underlies statements not infrequently

[1] This article is contributed in commemoration of the twenty-fifth anniversary of the day on which the Code of Canon Law became effective, May 19, 1918.

[2] Cf. *Acta et Decreta Concilii Plenarii Baltimorensis III*, nn. 60; 61; Appendix (where the Instruction of the Sacred Congregation of April 17, 1871, is found); p. civ (where the modification of November 30, 1885, is published).

[3] Cf. Schmidt, "The Juridic Value of the *Instructio* Provided by the Motu Proprio '*Cum iuris canonici*' September 15, 1917"—*The Jurist*, I (1941), 295, 302, 303, 313.

heard alleging excuses for failure to accept the universal law in its fullness. It assumed that the law for this country was circumscribed by the statutes of dioceses, the decrees of our national councils and the instructions of the Sacred Congregation for the Propagation of the Faith. The law binding here was never thus circumscribed. A cursory reading of the decrees of our national councils might, indeed, lend some color to this view.[4] Not infrequently they express the desire of the assembled bishops to enforce the disciplinary provisions of the Council of Trent, while at the same time insisting on the impossibility of doing so. This manner of speaking could easily be stretched to warrant the assumption that none of the decrees of the Council of Trent had any validity here. The fact of the matter was, however, that the Fathers were explicitly enforcing as much of the universal law in the particular instances as circumstances seem to permit, while they were at the same time implicitly seeking a dispensation from the remainder. As to matters where reference to impossibility of compliance is omitted, the universal law obtained in its completeness here as elsewhere.

The one exception was the decree, "*Tametsi*", which was effective only where specifically promulgated. Under this decree the Council of Trent required publicity as a condition of validity in the case of the marriage of persons who were baptized. It condemned as void marriages contracted in any other way than in the presence of the pastor or another priest delegated by the pastor or the Ordinary and two or three witnesses.[5] To reduce as far as possible the number of invalid marriages attempted by baptized heretics who could be expected to have nothing but contempt for this new juridical formality, the Council provided that the decree was to be promulgated in individual parishes at the discretion of the respective bishops. Moreover, general dispensations from the observance of the decree were sometimes obtained, such as the *Declaratio Benedictina*, granted by Pope Benedict XIV (November 4, 1741) in favor of The Netherlands and The Federated Provinces of Belgium, and later extended to other territories including several sections of the

[4] Cf., v. g., *Acta et Decreta Concilii Plenarii Baltimorensis III*, nn. 18, 24, 32, 33, 153, 297.

[5] Conc. Trident., sess. XXIV, *de ref. matrim.*, c. 1; cf. Cappello, *Tractatus Canonico-Moralis de Sacramentis*, III, *De Matrimonio* (4. ed., Romae, 1939), n. 659.

United States. It applied to all marriages except those where both contracting parties were Catholic.[6]

An investigation at the time of the Third Plenary Council of Baltimore revealed that the decree had been promulgated in what was then the Province of Sante Fe (exclusive of the northern part of the Territory of Colorado) but that the *Declaratio Benedictina* was not in force there. Using the designation of the Provinces and the Dioceses as they existed at that time, with the correlative territory, one finds that the inquiry revealed that the decree had been promulgated and the *Declaratio Benedictina* applied in the following districts: the Provinces of New Orleans and San Francisco, including the Territory of Utah, with the exception of the southeastern part of the Territory lying east of the Colorado River; the Diocese of Vincennes; the City of St. Louis and the towns of St. Genevieve, St. Ferdinand and St. Charles, within the Archdiocese of St. Louis; the following towns of the Diocese of Alton (now Belleville): Kaskaskia, Cahokia, French Village, Prairie du Rocher, East St. Louis, East Carondelet, and Caseyville. There was doubt about the following Dioceses of the Province of New Orleans: San Antonio, Galveston, and Brownsville. But the Sacred Congregation permitted the extension of the dispensation to these dioceses, while refusing the prayer to extend it also the Province of Santa Fe.[7] Elsewhere in the United States, that is roughly speaking, in territory not settled by Catholic colonists, the decree had not been promulgated.

This obvious exemption in a matter so sacred and of so frequent occurrence as the celebration of the Sacrament of Matrimony, contributed to deepen the impression of singularity with which the clergy here had come to look upon itself. It was apparently felt that to be a missionary country was to be entitled, not to specific dispensations based on particular exigencies, but to a general exemption from the universal law of the Church.

A third cause contributed to the strengthening of this belief. It was the difficulty of knowing the law in its completeness. The documents in which it was imbedded were scattered throughout many collections. Many subsequent decrees were

[6] *Fontes*, n. 3527; cf. Cappello, *loc. cit.*

[7] Cf. *Acta et Decreta Concilii Plenarii Baltimorensis III*, pp. cv-cix.

in either partial or complete conflict with preceding legislation, often with no explicit reference to repeal. Considering this difficulty and the consequent need of expert training to track down the law applicable to a given situation, one learns without too great an experience of shock that it was found easy to take spoon feeding from a reliable nurse, and to reject all other food as indigestible. This alternative was the more alluring in view of the fact that there existed an easily justifiable inability to provide our dioceses with experts endowed with so intricate a knowledge of the law. A real scarcity of priests made it impossible to spare them for the time required either to perfect themselves in the knowledge of the law or to explore its sources for its adequate application to concrete demands.

These sources of our sense of dependence vanished one by one. Pope Pius X was the providential instrument of our liberation. He took away our exemption from the obligations of the decree, "*Tametsi*", by issuing a decree applicable throughout the world, the decree, "*Ne temere*" (August 2, 1907).[8] By another propitious decree, "*Sapienti consilio*" (June 29, 1908),[9] he changed our status, transferring the supervision of our affairs from the Sacred Congregation for the Propagation of the Faith to the Sacred Consistorial Congregation. Thus the immature dependence upon the Sacred Congregation for the Propagation of the Faith that we had come to take for granted, was unequivocally uprooted. We were definitely informed that we had attained our majority, could no longer look for predigested fare, and must take our place with the other regions of the earth as fully responsible to the universal law.

The text of this decree as it affected us should have been accepted as an adequate declaration that our congregations were now parishes in the sense of the universal law and that the priests in charge of them were pastors. But the sense of dependence, perhaps even the exemptions consequent upon that dependence, proved too sweet to be summarily relinquished. The adolescent was loath to accept maturity. So a doubt was raised whether these congregations could be considered to have achieved the degree of permanence necessary for a benefice. The doubt was extended even to the so-called irremovable missions sanctioned

[8] *Fontes*, n. 4340.

[9] *Fontes*, n. 682.

by the Third Plenary Council of Baltimore.[10] It was actually proposed to the Sacred Consistorial Congregation for solution. The occasion was the appearance of another decree, "*Maxima cura*" (August 20, 1910),[11] outlining a new procedure for the removal of pastors from their charges. A process was provided in the instruction, "*Cum magnopere*",[12] issued for the United States in 1883 by the Sacred Congregation for the Propagation of the Faith. The Sacred Consistorial Congregation, through which the new decree had been issued, was asked if it was to supplant the provisions of the instruction of 1883. In 1911 a response was given that it was; [13] but in 1915, the response was modified to the extent of restricting the decree's application to pastors in charge of the parishes that were styled "irremovable".[14] As late as 1922 the matter was still in doubt but it was at length settled by a Letter of the Most Reverend Apostolic Delegate, communicating to the Bishops of the United States a reply issued by Cardinal Gasparri as President of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code. Pastors here were declared to be such in the juridical sense of the word.[15] The clinging fingers had been at length untwined from the delightful status of immaturity.

After the issuance of the three decrees enumerated above: in 1907, 1908 and 1910, the third cause of the attitude of aloofness towards the universal law still remained in operation here. That was the complexity of the law and the difficulty of discerning and applying it. This was long recognized as an odious burden in even the most completely organized dioceses throughout the world.

The same pope who had striven so effectually to make us conscious of our maturity had as early as the very day of his elevation to the Papacy determined upon a solution, the codification of the law. In 1904, after announcing his project in the Motu proprio, "*Arduum sane munus*" (March 19),[16] he gathered about him two groups of idealists, assigning to every member

[10] Nn. 33-35.

[11] *AAS*, II (1910), 636; *Fontes*, n. 2074.

[12] *Fontes*, n. 4900; *Acta et Decreta Concilii Plenarii Baltimorensis III*, Appendix.

[13] *AAS*, III (1911), 313.

[14] *AAS*, VII (1915), 378.

[15] Bouscaren, *Canon Law Digest*, (Milwaukee: Bruce, 1934), pp. 149-151.

[16] *Acta Sanctae Sedis*, XXXVI (1903-1904), 549.

the task of stating definite points of law in unequivocal and elegant Latin. This text was then passed on by each of the two bodies of consultors consecutively and ultimately by a Commission of Cardinals charged with final revision. In 1914, schedules of canons commenced appearing in the mail of members of the hierarchy to be subjected to their criticism. By 1916 the Code was ready. It was promulgated on Pentecost 1917 (May 27) with Pentecost of the following year (May 19) set as the date on which it would have the effect of universal law.[17]

Here, indeed, was a legal chart for the underprivileged. It effectually placed the universal law at their disposal. In simple language they found expressed the law as it applied to them. Even the missions found that their peculiar needs were recognized and regulated by it. The missions were no longer stepchildren. They had an honored place among the canons of the Code. One can not but feel a sense of pride as he discovers that no mean proportion of the mission legislation was influenced by the provisions worked out by the Sacred Congregation for the Propagation of the Faith in collaboration with the Fathers of our national councils. The similarity of language is too convincing to permit of doubt.

So in the sparsely settled regions of our country, where present conditions are hardly better than those that at an earlier date confronted our clergy everywhere, this convenient chart supplies our priests with an arsenal of the universal law which was unavailable to the pioneers of an earlier age. By the decree, "*Sapienti consilio*", Pope Pius X made us self-reliant collaborators with our colleagues throughout the world in the observance of the law; by his Motu proprio, "*Arduum sane munus*", he provided for us a reservoir from which a knowledge of the law flows smoothly into our understanding. A priest, no matter how far distant he may be from his nearest colleague, need now have no reason for a sense of inferiority arising from an ignorance of the law. For in the opportunity he now enjoys to conform his ministry to the requirements of the universal law, his stature is surmounted not even by that of the clergy of Rome itself.

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[17] Constitution of Pope Benedict XV, *Providentissima mater Ecclesia*—*AAS*, IX (1917), 557.

THE FIRST CHRISTIAN PENTECOST.

THE Feast of Pentecost, commemorating the manifestation of the Church and her Divine Founder to the world, is one of the principal solemnities of the year. And, indeed, great reverence is to be shown this day, often called the birthday of the Church, which the Holy Spirit consecrated by one of His most wondrous works. It is the tenth day after Jesus ascended into Heaven and the fiftieth day since He arose from the dead after sacrificing Himself for the redemption of mankind. This day, therefore, brings the greatest mysteries of our faith to conclusion and manifestly declares that the New Law is perfected by grace, as foretold in the Old Law. For, the Israelites sacrificed the paschal lamb, were saved from destruction and delivered from the bondage of Egypt; and fifty days later the Law was promulgated for them at Mt. Sinai. To commemorate this event, the Law instituted a Festival to be celebrated fifty days after the Passover; and on this new Festival, also called Pentecost, the firstfruits of the harvest were offered to God. These institutions foretold and typified the graces given in the New Law. For, our Paschal Lamb Christ Jesus was offered in sacrifice for the sins of the world; and fifty days after His Resurrection the Holy Spirit came to complete His work and bring the fulness of grace. By His coming on the first Christian Pentecost, the Gospel of Jesus Christ, the new and eternal covenant, was proclaimed to the world and the firstfruits of the spiritual harvest were consecrated to God.[1]

Pentecost In the Old Law.

The Festival celebrated seven weeks after the second day of the Passover octave was designated by several names in the Old Testament. In Ex. 34:22 it is called the Feast of Weeks, because of the manner in which the day of celebration was determined. In Ex. 23:16 it is called the Harvest Feast, because it was a day of thanksgiving for the harvest. In Num. 28:26 it is called

[1] Cf. St. Leo, *Ser. de Pentec.*, I, 1; St. Jerome, *Ep. ad Fab.*, 12; St. Chrysostom, *In Acta App.*, hom. 4, c. 1; St. Augustine, *Contra Faust.*, 32, 12; Cassian, *Collat.*, 21, 20.

the Day of Firstfruits, because on that day the first loaves made of the new wheat were offered to God. In both the Old and New Testaments it is called Pentecost, which means " the fiftieth (day)." [2]

According to the regulations of the Law, seven full weeks were counted from the first day after the Passover, and the following, or fiftieth day was kept as a solemn and holy day. The Feast was observed as a day of rest, with religious assemblies and special offerings and sacrifices. Besides the obligatory offering of the new loaves and a considerable number of holocausts and other sacrifices, the Law also recommended that all make voluntary offerings according to the blessings received at the harvest. Servants, widows, orphans and strangers in Jerusalem were to be invited to the festival banquet in memory of the deliverance of Israel from Egypt.[3]

In the Bible, Pentecost appears only as a thanksgiving festival at the close of the wheat harvest. Historical significance, as commemorative of the proclamation of the Law at Sinai, was attached to it by the Fathers, as cited above, and by Jewish tradition. Exodus, c. 19, states that the Israelites, after leaving Egypt, came to Sinai " in the third month ", i. e., in Sivan. Tradition fixed the day by declaring that the Law was given fifty days after the departure from Egypt, a date which St. Jerome (*loc. cit.*) says can be determined by computation. Pentecost was separated from the Passover by the same number of days, and the two feasts were connected by reason of the harvest and by the Mishnaic name *Azaret,* which was understood as " closing festival," i. e., of the harvest begun the day after Passover. The Book of Jubilees, c. 6, says that Pentecost is two-fold and has a double significance; and it also declares that the covenant with Noah was made on this festival and later renewed with Abraham and Moses on the same day. Many of the ancient Rabbis, the Talmud and the Zohar voiced the same tradition; and this tradition was incorporated in the Jewish ceremonial for the feast.[4]

[2] Tobias 2:1 (Gr. text); II Mach. 12:32; Acts 2:1, 20:16; I Cor. 16:18. The name is used and explained by Fl. Josephus, *Antiq.* 3, 10, 6.

[3] Deut. 16:9-12; Lev. 23:15-21; Num. 28:26.

[4] Jewish Encyclopedia, XI, p. 592-594; Zschokke, *Historia Sacra,* p. 136-137; Kortleitner, *Arch. Bibl. Summ.,* p. 98-99.

The Christian Pentecost—Acts 2:1-4.

The somewhat involved Greek phrase with which St. Luke opens the account may be understood simply: "When the Day of Pentecost arrived."[5] Vulgate's rendering: "Cum complerentur dies Pentecostes" may refer to the entire period of fifty days which were fulfilled or completed when the final day arrived.[6] On this fiftieth day after the Resurrection all the Christions of Jerusalem were assembled in one place, when the Holy Spirit came to begin His mission in the Church and in the hearts of the faithful.[7] The descent of the Holy Spirit was manifested by external signs which symbolized His power, mission and operation.

There came suddenly, without warning or apparent cause, a great sound which resembled the rushing of a mighty wind. The sound filled the house and was heard in the city (v. 6), attracting a large crowd for the first proclamation of the Gospel to the world. In this respect it bore some similarity to the phenomena at Sinai by which God manifested His power and majesty as a prelude to the proclamation of the Old Law. On Pentecost, the great sound symbolized the power of the Holy Spirit and the efficacy of the Gospel preaching by which He would bring all nations into the Church.

A second sign, visible only to the Christians in the house, was the appearance of tongues which had the form and color of fire. Proceeding as it were from one source (St. Chrysostom), these tongues parted and so distributed themselves that one rested on the head of each present. They symbolized speech and preaching by which the New Law was to be propagated under the guidance of the Holy Spirit. They appeared in the form of fire to symbolize the enlightenment of the Apostles that they might understand all truth (Jo. 14:26, 16:13-14), the kindling of the fire of holy zeal which Jesus came to cast upon the earth (Luke

[5] The phrase was so understood by St. Chrysostom, *op. cit.*, 4, 1, and is so translated by Spencer, *New Testament*, p. 239, and by Steinmann, *Die Apostelg.*, p. 28. Similar expressions in Luke 2:6, Acts 9:23, etc.

[6] In the early Church the name Pentecost was given to the whole period from Easter to Pentecost. Cf. Tertullian, *de idol.*, 14, *de cor.*, 3; St. Basil, *de Sp. Sanc.*, 27; the Council of Nicea, can. 20, and the Arabic paraphrase of the canons (Mansi, *Coll. Conc.*, II, p. 678 ff).

[7] It is usually said that the Christians were assembled in the Cenacle. This view is probable, for it is most likely that they were in the house mentioned in Acts 1:13. This house, or meeting-place, is described by St. Luke in the same manner as he describes the Cenacle where Jesus instituted the Holy Eucharist (Luke 22:11-12).

12:49), and the operation of the Holy Spirit purifying the hearts and souls of men (cf. Is. 4:4; Matt. 3:11).

What these signs symbolized was effected in the souls of the Christians: "They were all filled with the Holy Spirit." This signifies the abundance of grace and gifts granted to all, to the Apostles and to the faithful,[8] but to each in varying degrees according to the promise of Christ and the office held in the Church. The Acts of the Apostles is a history of the operation of the Holy Spirit in the Church, in the Apostles and in the hearts of the faithful, whereby testimony was given to Christ in Jerusalem, in Judaea and Samaria, and to all parts of the world (cf. Acts 1:8).

One effect, an extraordinary gift granted by the Holy Spirit, was immediately manifested: They all spoke in foreign or "other" tongues, i. e., in a language other than that which they had previously known or used, "as the Holy Spirit prompted them to speak." Because of what follows, this is best understood in the sense that, as the Holy Spirit distributes the gifts themselves as He wills (I Cor. 12:11), so also He distributed the use of this particular gift. Not all spoke the same foreign tongue, neither did any one speak all known languages; but each spoke in one or the other of the languages and dialects represented in the multitude which began to assemble. And thus a similar cause has dissimilar effects: a division of tongues at Babel separated men and scattered them over the earth; a distribution of tongues on Pentecost was a means of leading men to unity in the Church.[9]

The Pentecost Miracle—Acts 2:5-13.

Attracted by the mighty sound which manifested the presence of the Holy Spirit, a large crowd gathered about the place from which the sound seemed to emanate.[10] St. Luke's ac-

[8] St. Chrysostom, *op. cit.*, 4, 1, and many others. Besides the wording of the text, which speaks of "all" after mentioning the 120 assembled in the preceding chapter, St. Chrysostom also argues from the prophecy of Joel which St. Peter declares fulfilled on this occasion.

[9] This relation to Babel is indicated by St. Chrysostom, *de sancta Pent.*, II, 2: "A new and wonderful thing occurred: As of old tongues divided the world and turned an evil agreement into discord, so now tongues united the world and brought the discordant into concord." Such a comparison between Pentecost and Babel is more in keeping with the text than that which sees men now united by all understanding one language.

[10] "Facta hac voce" (V.) and "when this was noised about" (Rh.) are misleading. "When this sound was heard" gives the correct meaning of the Greek and of

count contains two statements regarding the composition of the multitude, one in his own words (5-6), and one in the words of the people (7-11). St. Luke's own statement is general: Many devout Jews from various nations, dwelling in Jerusalem at the time, witnessed the Pentecost miracle. From the Greek word used to designate their stay in the city it is generally held that he had in mind foreign-born Jews who had established a domicile in Jerusalem. They are called devout to indicate the reason for leaving their native land and making their home in Jerusalem—love of the Holy City and its Temple, the fuller practice of religion, the pursuit of sacred studies. This explanation, which is not free of all objection, does not exclude the presence of pilgrims to the feast; for this would be understood from the circumstances and the mention of strangers in verse 11.

The popular hyperbole in verse 5: " from every nation under heaven " is specified in the words of the people who mention fifteen regions. Though strict order need not be expected in recording the thoughts and expressions of a confused and bewildered multitude, the enumeration follows the general order of east to west, north to south. There were present Parthians, Medes and Elamites, who came from territories roughly encompassed by modern Iran and Afghanistan, where the native tongue was Persian or Zend; inhabitants of Mesopotamia—modern Iraq between the Tigris and Euphrates—and of Judaea,[11] whose language was Aramaic; men from Cappodocia, Pontus, Asia, Phrygia, Pamphylia—provinces of Asia Minor now included in Turkey—and the Island of Crete, all of whom spoke Greek; inhabitants of Egypt and Libya about Cyrene (Cyrenaica), who spoke Greek and, perhaps, the original language of their district; finally, Romans and Arabians, each with their own language.

While five, possibly six, distinct languages were represented, each had several distinct dialects. Thus, the Medes used a Persian dialect different from that spoken by the Parthians, sev-

the context. Descriptions of wondrous and terrifying signs on earth and in the heavens should be judged in the light of St. Luke's account which mentions only the sound as a sign for the people.

[11] Instead of Judaea here, Tertullian read "Armenia" (*Adv. Jud.*, 7), and St. Jerome, quoting the text, has " Syria " (*In Is.*, 1, IV, c. 10). The mention of Judaea seems strange, but may be explained by the fact that Judaeans were present and their dialect differed from the Galilean. They need not be included in St. Luke's general classification, as if they were from foreign lands, for their presence is noted by the multitude.

eral dialects of Greek were spoken in the provinces of Asia Minor, and different dialects of Aramaic were spoken in Mesopotamia, Galilee and Judaea. Our text refers to these various dialects, all of which were spoken by the Christians on the first Pentecost. Verse 6 reads in the Greek: "Each heard them speaking in his own dialect." [12] And when the people speak of the "dialect in which we were born," they evidently mean the special dialect of their native districts—the fifteen mentioned in the text. A further descriptive note informs us that the multitude was composed of Jews and proselytes. The latter were Gentiles by birth, but had been converted from paganism to the religion of the Jews. Though this statement occurs before the enumeration of the nations is completed, it specifies the multitude in general.

When the people began to gather, the Christians came forth from the house, mingling with the multitude and praising the works of God. Either the Holy Spirit prompted each to speak the language of those with whom he came into immediate contact, or the people gathered about one who was speaking their own dialect.[13] In a short while the multitude became aware that the Christians were speaking many languages. At least those who had a domicile in Jerusalem knew that the speakers were Galileans, and this fact could have been made known to pilgrims lately come to the city. Observation made the multitude aware of the fact that these Galileans were speaking, not in their own dialect, but in the dialects of the various nations. The effect was one of bewilderment and perplexity, for they could not understand how this was possible; and marvelling, they question one another. But some were ready with an explanation: "They are full of new wine." [14] This was an "explanation" springing from ill-will and malice; for it was not the

[12] In the N. T. *dialektos* occurs only in Acts. Outside the present context: 1:19, where it refers to the Jerusalemites; 21:40, 22:2, 26:14, each time in reference to the language spoken by the Hebrews, which was an Aramaic dialect. Cf. Zorell, *N. T. Lex. Gr.*, p. 128.

[13] Some think the Christians came from the house and proceeded to the Temple, chanting the praises of God and gathering the multitude along the way. Cf. Steinmann, *op. cit.*, p. 33. No particular reason is given for this view. Acts leads us to suppose there was no change of locality.

[14] *Gleukos*, occurring only here, is probably identical with *tirosh* of the Old Testament, which was "the freshly expressed grape juice, before and during fermentation, technically known as must"—*Dict. of Bible*, Amer. ed., p. 110. Zapletal, *Wein in der Bibel*, p. 38, considers *gleukos* a "sweet, highly intoxicating wine" still served in Palestine.

season for new wine, and no wine of any kind gives knowledge of languages.

The Gift of Tongues.

Nearly all Fathers and the majority of Catholic commentators understand that the miracle of Pentecost was in the speakers, not in the hearers. That is to say: The Christians did not speak their own language which, through an operation of the Holy Spirit, was understood by all present; but they spoke the various languages and dialects of the regions whence their hearers came. This explanation is in keeping with the promise of our Lord and the express statement of Acts; and there seems to be no sufficient reason for abandoning it.[15] The conclusion then follows, perhaps not necessarily, that the Pentecost miracle was the effect of the extraordinary gift or charisma mentioned in Acts 10:46 and 19:6, and described in I Cor., c. 14. The same name and expression is used in all these texts, the phenomena are essentially the same in each instance, and St. Peter says that Cornelius received the same gift as the Apostles (Acts 10:47). This statement cannot refer to the Apostolate, as is evident; it must refer to "speaking in tongues and magnifying God."

The gift of tongues, also called *Glossolalia*, was one of the most striking gifts and was eagerly sought for by the neophytes at Corinth. It may be defined as a supernatural ability to pray and to praise God in a language not previously known by the possessor of the gift. Though there is some obscurity about the nature of this gift, it certainly was not intended for preaching. The gift was granted to all the disciples on the first Pentecost. While exercising this gift, they did not address the people directly, but praised the wonderful works of God. The household of Cornelius spoke in tongues, praising God (Acts 10:46), the twelve disciples at Ephesus, granted the same gift, prophesied in the wide biblical sense (Acts 19:9), and those who possess the gift "speak not to men but to God" (I Cor. 14:2). None of those whom the New Testament mentions as possessors of the gift had the office of teaching, except the Apostles. But on Pentecost, when the time came for preaching, St. Peter alone

[15] Jesus promised that His disciples would speak in new tongues (Mark 16:17), and on Pentecost they "began to speak in foreign tongues, even as the Holy Spirit prompted them to speak." This statement seems positively to exclude the idea that St. Luke is merely recording the impression of the people who only "heard" and wrongly concluded that the disciples were speaking the various languages. Cf. Steinmann, *op. cit.*, p. 32; Knabenbauer, *Comm. in Act.*, p. 42.

addressed the multitude. He then spoke but one language, and it is natural to suppose that he spoke his own. Speaking in Aramaic, he would be understood by the majority of his hearers, since they were Jews by birth.

On the positive side, the gift enabled its possessor to pray, to praise God, to edify himself (I Cor. 14:4, 14-17). Influenced by the gift, his spirit was exalted and he gave expression to this inner experience by voice and gesture.[16] The gift was also meant to excite the curiosity of unbelievers and stimulate their interest in Christianity; it was a sign, not to believers, but to unbelievers (I Cor. 14:22).[17] Once the unbeliever was attracted and ready for instruction, the gift of tongues lost much of its value. For, according to St. Paul, instruction is given by duly appointed ministers of the word or by those who possessed other charismata, and always in the language of the catechumen. Ordinarily, the man who spoke in tongues was not understood by his hearers; not because the utterance was unintelligible in itself, but because the hearers did not understand the language spoken.[18]

From the fact that the hearer did not understand the charismatic (I Cor. 14:6 ff), some conclude that the miracle of Pentecost was not the gift of tongues. The facts, we think, warrant only a conclusion to a different species or form of the same gift. The essence of the gift consisted in using a language hitherto unknown by the charismatic, not in using a language entirely unknown to men or unknown to certain individuals. On Pentecost the Holy Spirit endowed the Christians to praise God in the languages of the people present; on other occasions, however, it would be accidental if the charismatic was understood by any one present.[19]

[16] While the charismatic gave enthusiastic expression of his spiritual emotion, he did not lose control of himself. Regulations laid down in I Cor. 14:27-28 clearly show that it was in the power of the charismatic to use or not use the gift and to cease actual use at will.

[17] St. Paul's quotation of Isaias in connection with the charisma seems to be an accommodation. The foreign tongue of the Assyrian invaders was a sign and a punishment for unbelieving Jews. The gift of tongues was a sign, but not a punishment, for unbelievers rather than for believers. The latter had other and greater gifts to strengthen and increase their faith.

[18] Some have said that the utterances of the charismatics were a meaningless jumble of muttered sounds. But St. Paul's treatment of the subject shows that the charismatic uttered speech, expressed concepts and ideas, and could be understood by one who knew the language spoken.

[19] The view that the Apostles were granted knowledge of all languages for the preaching of the Gospel is not supported by the texts under consideration. If actu-

St. Peter's Discourse—Acts 2:14-36.

St. Peter, who is seen to exercise the primacy throughout the first part of Acts, stands forth now as head and defender of the Church. In a masterpiece of apologetics to the children of Abraham, he answers the accusation of drunkenness, explains the significance of the Pentecost miracle, and proclaims the Gospel to the world. St. Chrysostom calls attention to the prudence, wisdom, courage and oratorical powers displayed here by the Prince of the Apostles, indicative of the effect wrought in him and the other Apostles by the coming of the Holy Spirit.

The discourse rises out of the circumstances, promising the true explanation of the wonder that amazed and bewildered the multitude. St. Peter's defense of the Christians is one that neither gives offense nor arouses antagonism. Refraining from any denunciation of the mockers, he simply calls attention to the time of the day: "It is only the third hour," i. e., 9 in the morning. This was the hour of prayer, before which pious Jews were not accustomed to break their fast on festivals, and before which men generally do not engage in revelry.

Wisely and prudently, St. Peter begins the explanation of the event with an Old Testament prophecy. This is a subject in which they are intensely interested and places him and the hearers on common ground. The prophet Joel had foretold that, in the Messianic era—"in the last days"[20]—God would grant spiritual favors and graces in abundance. The effusion of the Spirit of God is described as universal—"upon all flesh," and limited to no age, sex or condition in life. Old and young, men and women, servants and handmaids are to be the recipients of special supernatural gifts, which the prophet designates as "dreams," "visions," and "prophecy." Having given this view of the graces and gifts to be granted in Messianic times, Joel immediately adds a picture of the final act, the judgment on the "day of the Lord."[21] St. Peter quotes this part of the

ally granted, it would have been different from the gift as described in the New Testament.

[20] Joel 2:28-32, quoted by St. Peter, does not contain this phrase. The context in Joel, however, shows that he is speaking of the Messianic era. Omitting the context, St. Peter introduces his quotation with the usual prophetic expression for the Messianic era. This era is called "the last days" because it is the final stage or phase of God's dealings with man, the last period in the economy of grace, the final revelation, and is not to be followed by a new dispensation as was the Old Law. It is to continue the same until the end of time.

[21] What is said of signs and wonders in the heavens and on the earth (v. 19-20) is expressly referred to the day of final judgment by the prophet himself, and belongs

prophecy also, not because he thought its fulfillment was imminent, but because it serves a two-fold purpose in his discourse. The threat of judgment with which the era of grace closes is followed by a promise of salvation to all "who call upon the name of the Lord," who make use of the graces offered. This promise, together with the threat of punishment, forms a powerful motive for St. Peter's exhortation to repentance and acceptance of Christ the Lord.

The fulfillment of the first part of the prophecy begins on Pentecost (and continues throughout the Messianic era to the end of time). The gift of tongues is visible proof that God has poured forth His Spirit, that the "last days," the Messianic era, has begun. St. Peter passes to a related subject, the identity of the Messiah. He opens this part of his discourse by recalling certain well-known facts. They remember, or have heard of, Jesus of Nazareth and the many miracles He worked among the people. These miracles were the stamp of divine approval upon His life, His work and His teaching. They also remember that He was put to death as a malefactor; but the ignominy of the Cross is not detrimental to His claims. For this took place according to divine plan—"by the settled purpose and foreknowledge of God."

Though Jesus died, it was impossible that death should hold dominion over Him. Death's lack of power in His regard was foretold by David in Psalm 15. In the quotation of this Psalm made by St. Peter the emphasis is on the words: "Thou wilt not abandon my soul to hell (the grave), neither wilt thou let thy Holy One see corruption." The psalmist speaks of one who dies, but is not held by death; and St. Peter expounds the direct Messianic sense of the words.[22] David, writing under inspiration, could not have spoken thus of himself; for, as they know, he died and was buried, and his grave is still to be seen in Jerusalem. David has remained in death, he has seen corruption in the grave. As a prophet he received divine revelation concern-

neither to the beginning nor to any other time before the end of the world. This inclusion of several events, of the beginning, progress and end of the era in one prophetical picture, is frequent among the prophets; and often only the fulfillment of one part gives us a clue to the distinction of time between the events. Neither the prophecy itself nor St. Peter's quotation of it gives reason to suppose any other external signs or wonders on Pentecost than those recorded by St. Luke.

[22] The pontifical Biblical Commission, on July 1, 1933, calling attention especially to the authentic interpretation given here by St. Peter and in Acts 13:35-37 by St. Paul, declared that a Catholic may not interpret the words of Ps. 15:10-11 as if the sacred author, David, had not spoken of the resurrection of our Lord.

ing the future and the Messiah; and it is of the latter that David speaks in Psalm 15. Jesus has risen from the dead as foreseen and foretold by David and the Apostles are witnesses of the fact.

The resurrection being proved by prophecy and by witnesses, the exaltation of Jesus follows naturally. Again, David had seen the exaltation of the Messiah as he states in Psalm 109: " The Lord said to my Lord: sit thou at my right hand." Not David, for he did not ascend into Heaven; but David's Lord, the Messiah, is to sit at the right hand of God.[23] Jesus crucified, risen from the dead, exalted in glory, proved the Messiah by His miracles and by the fulfillment of the prophecies, has sent the Holy Spirit upon His disciples as He had promised. The Pentecost miracle which they had just witnessed is a sign and an effect of the coming of the Holy Spirit, who has poured forth grace in abundance upon those who believe in the name of Jesus. Let all Israel, therefore, acknowledge that Jesus whom they crucified is the Messiah and the Lord.

The Holy Spirit, who gave power to the words of St. Peter, also moved the hearts of the people (v. 37-41). Touched with remorse, they acknowledge their participation in the national crime of rejecting and crucifying the Messiah and ask for practical direction. St. Peter first admonishes them to repent of their sin, and then promulgates Christ's law by declaring the necessity of baptism " in the name of Jesus Christ." Baptism " in the name of Jesus " is baptism administered by His authority and according to His precept, and received with faith in Him. This way to remission of sin and reception of grace, St. Peter declares, is now open to Israel. To them the promise of salvation was made; and not to them alone, but also to the Gentiles—" to all who are far off." So efficaciously did the Holy Spirit operate through the Apostles and in the hearts of the people that three thousand accepted the call to faith and received baptism. They were the " firstfruits " of the harvest into which Christ sent His Apostles, a living and spiritual Pentecost offering to supersede the material offerings made on this day under the Old Law.

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[23] Our Lord quoted this Psalm in order to make the pharisees realize that the Messiah, while a descendant of David, is more than a mere son of David (Matt. 22:41-46). The manner in which our Lord and St. Peter quoted and used this Psalm shows that the Jews of the time recognized that David spoke of the Messiah, as is required by the whole thought of the Psalm.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE CATHOLIC CONSCIENTIOUS OBJECTOR AND SOME TRADITIONAL PRINCIPLES.

The article by the Rev. Joseph J. Connor, S.J., entitled " The Catholic Conscientious Objector " in the February, 1943, issue of THE ECCLESIASTICAL REVIEW calls for comment for a number of reasons.

The author passes a judgment that is in the main hostile to the conscientious objector. While assent may be given to some of his conclusions, this does not mean that assent is likewise given to all of his premises. Again, criticism may be made of his method without thereby rejecting propositions and attitudes that are the common right, and indeed the duty, of the Catholic moralist. Thus to point out objections to the matter, form, and method of " The Catholic Conscientious Objector " need not be an oblique defense of such objectors in America. The present writer, for instance, has for many years concerned himself with the refutation of the erroneous doctrine that all war is necessarily wrong and that, as a consequence, no one has a right or duty to take part in it. Nations and citizens have rights and duties that do not cease when the world passes from a precarious and armed peace to total war. Rather may these rights and duties be said to become more imperative as the surrounding danger becomes more grave. Moreover, in the light of the Church's teaching and practice, and in view both of the nature of our war effort and of the law and procedure of the United States government during this conflict, it is difficult to find a valid defense for the contemporary American conscientious objector.

Catholic moral theology and philosophy are based upon the Gospel and upon natural law and reason. Hence in our time they continue to condemn the error that war as such is evil. Yet they equally condemn that far more prevalent and pernicious error, advanced by some extreme militarists and advocates of state absolutism, which holds that war is something good and desirable in itself. The Catholic thinker cannot rightly admit that any or all states may regard war as an instrument of national policy, licitly to be used whenever it suits the ends of the absolute state and the designs of the Machiavellian statesman.

The authentic Catholic tradition has always regarded aggressive war as something that must be "justified". It is looked upon as something to be resorted to only under conditions that are clearly defined and difficult to fulfill. The clear and complete statement of these conditions is a first requirement for a satisfactory discussion of any particular war and of problems that arise from it. What these conditions for a just war are Father Connor nowhere states. In their place are found references so vague as to be almost meaningless. Thus he writes of "... the traditional conditions governing the existence of a just war,—which boil down to a just cause and purity of means and circumstances", and of "... the traditional principles of St. Thomas, Vittoria and Suarez, relative to its just declaration and prosecution."

Equally culpable is Father Connor's failure to keep clear the distinction between aggressive and defensive war and to apply it to his stated problem.[1] Certainly, it is not a matter of indifference whether one nation is waging a war as a part of a policy

[1] Father Connor's references to Mexico and Spain in no way serve his own argument. In his letter to the Mexican bishops, Pope Pius XI was not discussing "a modern just war". He referred to the right of the people to defend themselves against tyranny in the following words:

> You have more than once recalled to your faithful that the Church protects peace and order, even at the cost of grave sacrifices, and that it condemns every unjust insurrection or violence against constituted powers. On the other hand, among you it has also been said that, whenever these powers arise against justice and truth even to destroying the very foundations of authority, it is not to be seen how these citizens are to be condemned who united to defend themselves and the nation, by licit and appropriate means, against those who make use of public power to bring it to ruin. (NCWC edition, p. 17).

The situation in Spain was similar. In origin the Spanish war was an insurrection and its original justice or injustice is to be estimated by the norms that govern such situations. It was Spain's further misfortune that what Madariaga called an internal affair was made into an international issue and her soil turned into a proving ground for the Nazi and Russian war machines.

of aggression, while another nation struggles to defend its life and liberty against the aggressor. It is the Catholic tradition that a genuinely defensive war poses no moral problem. A nation has the right, and generally also the duty, to defend itself against an unjust aggressor. China's moral positon is clearly different from that of Japan. Poland's epic defense against her enemies is as just as their attack upon her is unjust. It will be remembered that Japan's war upon America was undeclared, as was her war upon China. It was Japan that opened hostilities with America by means of a carefully planned and executed attack. It was Germany and Italy that declared war upon us and not we upon them.

These are essential and elementary facts and distinctions, and they must be noted, especially for the refutation of at least one of the classes of objectors with whom Father Connor is concerned. That war is always a bilateral affair is something that must always be kept in mind. He writes of " the justification of this war ", meaning, we may say, that America's part in it is justified. Yet his solution of the difficulties of American conscientious objectors is too largely based upon pragmatic principles that may be put to service by the guilty enemy as well as by ourselves. These pragmatic principles do not afford a complete and radical solution of the problems considered. In this regard, it may be noted, room and need exist for a genuine contribution to moral theology. What is the history, what is the nature, and what are the limits to the validity of that principle of presumption which we now use with such ease in the immediate practical resolution of this and similar problems?

While his intention is to offer a complete refutation of the American Catholic conscientious objector, Father Connor cannot be said to be thorough and exact in execution. Thus in his discussion of the position of those whom he calls " the perfectionists ",[2] he neither gives their argument in full nor does he give an adequate refutation of it.

[2] Father Connor writes of their argument: "As ecclesiastical supporters, the adherents of this opinion have cited ... Dr. John K. Ryan ... Appeals to Dr. Ryan's *Modern War and Basic Ethics* have ceased since his explicit disclaimer in the *Washington Post* of 6 May, 1941." In what sense and with what relevance my name was cited by this group I do not know. My *Washington Post* article, entitled "Of Pacifists" and afterwards reprinted in a number of publications was in no way concerned with their argument.

For the American Catholic, lay or clerical, no genuine problem now exists with regard to the compatibility of the military life and the life of perfection. This is due to the fact that each of us has his own clear duties as a citizen to fulfill. Consideration must also be taken of the essential justice of the American law: clerics are exempted; to laymen who feel that they cannot fight and shed blood ample opportunity is given to serve in non-combatant capacities. Yet if the problem is for us only a pseudo-problem, the subject is not therefore completely settled. Here again a contribution could and should be made to the development of moral theology by a thorough exploration of this subject. If a layman has a right to live a life of evangelical perfection, what are the exact conditions under which he may exercise this right and live this life in a modern militarized society? What, then, are the duties of states, whether American or other, towards priests, religious, and layfolk who desire to live this life in the fullest sense? These questions require a complete examination in the light of history, canon law, and theology. They should be discussed in their highest and broadest terms as well as in terms of a particular set of circumstances. Especially let them be discussed in the light of what the Church needs and desires for her ministers and aspiring saints, and not merely in the light of alien conditions to which she is forced to accommodate herself and her children.

Throughout his article Father Connor uses " pacifist " as an operative word. In no place does he define this term, and his only consistency is to give it a pejorative meaning in its various contexts. He speaks of " pacifist literature " and " pacifist propaganda " and of " pacifist intellectuals " who are alleged to hold that " modern war is essentially evil ". Finally, he writes of " the pacifist tone of the American Catholic press before the war ". What does Father Connor mean by the term " pacifist "? In the last instance he evidently equates pacifism with that desire to keep America at peace which, before Pearl Harbor, actuated many American Catholic editors along with the great mass of the American people. According to this reasoning and this use of terms, both the present Holy Father and his predecessor would be called pacifists. No one spoke more clearly and more harshly of the impending war than did they. No one worked more wholeheartedly for peace. Yet their words and

works—and some conscientious objectors have appealed to the authority of Pope Pius XI—do not justify the misuse of the term " pacifist ", whether in reference to the Popes or to others.

In writing of the construct to which he has given the title of " pacifist intellectuals ", Father Connor first describes them as holding that " modern war is essentially evil " and then as claiming " the impossibility of modern just war ". He writes, " In America among the clerical supporters of this position [was] . . . Dr. John K. Ryan." Whether the other authors actually hold the doctrine so variously formulated for them the present writer cannot say. His own doctrine is in direct contradiction to what Father Connor asserts it to be. It does not assert that modern war is essentially evil or that war was ever such. It reaffirms the traditional doctrine. But it does not admit that those who apparently find no moral problem whatever in modern war can have a monopoly of the traditional doctrine, or can even be said to know it and to apply it. The question considered in *Modern War and Basic Ethics* is whether modern aggressive war—war such as that unloosed upon the world by Hitler—can be justified. Consideration is also given to the moral problem arising from the permanent organization of society upon a war basis, as in modern Europe, and to such problems as those of the right use of means and of the just, known, and adequate cause.

Are such problems within the province of the Catholic moralists? Father Connor asks, " Can one acquire probable knowledge of a modern opponent's guilt? Does modern war involve intrinsically evil means? Is anything constructive accomplished by the destruction of modern war? To his own questions he offers the astounding answer: " Moral theology does not presume to answer such questions." Who is to pass upon the morality of the direct bombing of civilians, as in the case of Rotterdam in May 1940? Are men to turn for guidance to such authorities as Herr Hitler and Field-Marshal Goering, since " moral theology does not presume to answer such questions? "

Here is as complete a break with traditional Catholic doctrine as can be made. That doctrine has always insisted that a prime requisite for a just war is a right use of means. Throughout the centuries it is precisely such questions as Father Connor now bans that moral theologians have discussed and have insisted

must be discussed. If distinctions are to be made between those who uphold the traditional Catholic doctrine and those who reject it, Father Connor evidently places himself in the second group.

The traditional doctrine insists that a war must have a cause that is adequately just. That is, there must be a proper proportion between the good sought and the inevitable disasters attendant upon the means that is war. In a world torn asunder by war total and global in character, this canon of the traditional Catholic doctrine obviously has the utmost meaning. It holds meaning not only for the statesmen who contemplate starting an aggressive war, but also for the great mass of the people and for their moral and spiritual leaders. Yet of this Father Connor writes: " Finally, as to the assertion that nobody wins a modern war, this seems very obviously the sort of problem which we hire statesmen to decide."

For Father Connor, it is as easy as that; but it is not Catholic doctrine and practice. On the eve of the assault on Catholic Poland, the Vicar of Christ, Pope Pius XII, warned statesmen that nothing would be lost by peace, whereas everything might be lost by war. A dozen years ago Pope Pius XI said that he could not believe that there was a state " so monstrously murderous and almost certainly suicidal " as to plunge the world into a new war. Yet statesmen appeared in Europe—they did not wait to be hired—who deliberately waged such a war and with such results as the Popes described and warned against. In contrast to such realities this new ethic of war tells us to foresake consideration of the just, known, and adequate cause, and to leave that to the wisdom of the statesman plotting aggression.

Even in his consideration of the position of those " who, for a variety of reasons, may believe in the injustice of the allied nations' war aims ", Father Connor is not clear and thorough. Having indulged in a little pedantic humor at the expense of Father Orchard, he proceeds to contrast Father Orchard's position with what he conceives to be the Church's attitude. In one same paragraph he writes: " There is about this position, an air of exhilarating aloofness and detachment. However, it seems to be a more Olympian attitude than the Church has chosen to adopt in the face of this tragic struggle." and this: "... Rome has made no pronouncement on the religious position

of either side in the present war . . ." The reconciliation of these two statements may best be left to their author. Between the statements just quoted Father Connor writes: " Historic Christianity has been, to a large extent, concretized in the institutions of western civilization. Many of these institutions are of the Church's own creation; although her spirit has never been perfectly realized in them, and, since they are temporal, never will be. The Church has always recognized the autonomy of these institutions in the pursuit of their purely secular concerns. This pursuit has often been accompanied by unchristian motives, and increasingly so in modern times. Yet it seems that the Church is more loath than some of her members to dissociate herself from modern society." Let who can draw the author's full meaning from this passage. Here it may only be remarked that the Nazi army is an institution of western civilization and that its concerns are nothing if not secular.

It is held that certain unnamed writers " fall into the error of minimizing the authority of the state and magnifying the authority of the individual." Father Connor makes this statement with regard to the traditional requirement that a government must know that its cause is just before it can justly institute an aggressive war. Obviously, there is not the same knowledge required on the part of soldiers who fight as there is on the part of statesmen who make the decision to wage aggressive war. Yet moral decisions must sometimes be made by private individuals, and it will be remembered that in the eyes of the modern secularized state bishops and priests are regarded equally with the laity as private individuals.

Here in America a boy or girl may hesitate to enter the armed forces and may seek the advice of the parish priest. If the pastor has any difficulty in solving the problem by his own efforts, he has the clear and emphatic statement of the American bishops to guide him. How did the bishops arrive at their conclusions? Certainly not by any appeal to a mere principle or criterion of presumption with regard to the justice of our country's cause. They came to their decision by the use of traditional Catholic doctrines with regard to the right and duty of a nation and its citizens to defend themselves against an unjust aggressor. They did this after a great national debate had abruptly come to an end by reason of the enemy's attack. In

that debate some of the bishops had taken an active part. Much of what they said would doubtless be included by Father Connor in his statement that "... the pre-war pacifist literature still remains on the record." They spoke out in this national discussion in common with countless other American citizens. They spoke in illustration of what the American hierarchy had urged in 1919:

> The growth of democracy implies that the people shall have a larger share in determining the form, attributions, and policies of the government to which they look for the preservation of order. It should also imply that the calm deliberate judgment of the people, rather than the aims of the ambitious few, shall decide whether, in the case of international disagreement, war be the only solution. Knowing that the burdens of war will fall most heavily on them, the people will be slower in taking aggressive measures and, with an adequate sense of what charity and justice require, they will refuse to be led or driven into conflict by false report or specious argument.[3]

Millions of Catholic people, together with their bishops and priests, lack the blessing of living in democratic America with all its possibilities of free and fearless discussion. Yet they too must come to decisions as to the justice of their country's cause and their part in this war. Are all the difficulties of Catholic spiritual and moral and intellectual leaders in totalitarian countries to be solved by an almost mechanical application of the principle of presumption? To grant this is almost to say that they must abdicate their place and renounce their right and duty of rendering moral decisions upon the most insistent problems that confront them and their people. They cannot give over these rights and duties, and one does not envy their need to come to decisions in the face of the realities both of ancient principle and of contemporary fact.

It may be said that there is today comparatively little danger of the error " of minimizing the authority of the state and magnifying the authority of the individual." A handful of conscientious objectors, sincere or otherwise, does not constitute any great threat or problem. But there is a very real threat to mankind in magnifying the authority of the state, so that once the absolute state has spoken the individual has no further choice but to obey without thought or question.

[3] *Pastoral Letter of the Archbishops and Bishops of the United States*, September 1919, pp. 69-70.

There are other strictures that can be put upon this unusual piece of moral theology. Aside from them, it may be said that by even the most generous standards of scholarship and the easiest rules of method, Father Connor has been guilty of both sins of commission and of omission. He has not defined important terms and he has misused words. He has failed to make essential distinctions, to state basic principles, and to make unequivocal application of them. Far from adding anything new and constructive to the discussion, he has not given the complete and thorough refutation of the errors of the American Catholic conscientious objectors that it is seemingly his purpose to give. Trying to cover too many subjects, he fails to come to grips with the real problem involved in the relation of the human person to the demands of total war. In the course of his argument, he advances new and strange doctrines. As a result the article entitled "The Catholic Conscientious Objector", however well-intentioned it may be, is superficial, inadequate, confused and confusing.

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GETTING CATHOLIC PUBLICITY.

The uses of publicity are wondrous to behold. Movie and radio stars recognize its value; their press agents cook up fantastic and bewildering schemes to keep their names in magazines and newspapers, in gossip columns, in radio broadcasts. The national government recognizes its value, and its newspaper and magazine advertisements, its radio programs and travelling shows urging subscriptions to War Stamps and Bonds, testify to its usefulness.

Many a pastor and parish organization could take a leaf from the government's book. It pays to advertise, as the movie and radio stars have learned and as the government knows. It would pay any parish or parish organization to advertise—within reason—its functions, its activities, its doings. This does not mean everything should be publicized, nor that flaring headlines should be expected for every activity. Proportion must be observed, and publicity hounds are no more liked in newspaper offices than elsewhere.

A judicious use of publicity will increase the value of any organization to the Church, to its community, to its members; and, like bread cast upon the waters, will return in benefits. New members will be attracted by its activities; old members will feel a rekindled interest.

How does one go about getting publicity? It isn't a matter of calling up a friend on the newspaper and telling him you're going to have a Field Mass at the park three weeks from next Sunday and " please give us a big write-up." You'll get a story, of course, but it will probably be only a " one-shot " affair. By properly planning, however, you might get a continuing story over several issues. And so, how do you go about it—especially if you are a priest or layman in one of the smaller towns or cities? You will probably have to do the work yourself (and it will be good for you), and this is how to go about it.

First, remember that newspaper reporters are busy. Second, they may or, more likely, may not be familiar with the Catholic Church, its terminology and practice (in *City Editor,* Stanley Walker wrote in 1934 that " even today bizarre but authentic tales are told of young reporters who, interviewing a Roman Catholic Bishop on his birthday, inquire solicitously about his wife). Third, your story is just one of many, unless you make it stand out from the crowd. And fourth, to paraphrase a legal phrase, timing is of the essence. Let us consider these points in more detail.

First: Newspaper reporters are busy. They are almost always busy, but today busier than ever because of the shortage of reporters and the multiplicity of news sources to be covered. The easier you make it for them to handle your story, the better treatment you'll get. If you come into the office, drape yourself over his desk and take up a half-hour of his busiest time wandering through a maze of details, you may find only a short squib, crowded in above some advertisement, like a space filler.

If, however, your story is typed or written out, with names correctly spelled (he hasn't time to check spellings, but no one likes his name misspelled), and if it is prepared with some imagination or ingenuity, the chances are good that the hard-pressed reporter will use it as is. A bit of ingenuity will lift even the commonplace out of its rut.

Second: Catholic terminology. It is always safer to assume that the newspaper man knows nothing about the Catholic Church or any of its organizations, in preparing your releases. Even if he is a Catholic, he will appreciate your thoughtfulness in making things easier for him. As an indication of how little a newspaper man may know about such things, here is an actual incident. A State Guard took part, as a color guard, in the blessing of the American and Papal flags at a Catholic Church. Two newspaper men attended as part of the State Guard, one a Catholic, the other a non-Catholic. During the Mass, the non-Catholic leaned over and asked the Catholic, " Who are those flunkies following the priest around?" Altar boys may not be " flunkies " to you, but many a non-Catholic newspaper man may have little knowledge of correct Catholic terminology.

Third: Your story is but one of many, unless you make it stand out. The way to do that, for the newspaper man, is to have it in usable shape for him. It need not be written in newspaper style, with headlines and subheads to match, but it should be typed if possible, with the facts presented in a logical fashion. Then, if the reporter desires to change your lead paragraph for his story, he can type out a new lead, scissor your story to fit, and paste it onto his first paragraph. And you will have saved him many minutes—or many paragraphs of your story—when the deadline is crowding down.

Fourth: Time is of much importance. It is better to space your story, to carry it along, giving out new information each week, than to dump the whole thing in the newspaper's lap at one time. Then it can be used only once and whatever comes after is repetition, which is bad from any viewpoint, the paper's or your own.

As a general idea of the timing of such releases, here is a schedule drawn up for a Holy Name annual meeting, which included a Field Mass, a dinner, and a business meeting, to occur some five or six weeks hence, each release coming at weekly intervals.

First release: Names of executive committee, general chairman, and general committees, stating the date and preliminary details of the annual meeting. This included a brief reference to the previous annual meeting, where it was held, etc.

Second release: Announcement of the celebrant and speaker at the Field Mass (in this case the Bishop of the diocese), with a brief biography, etc.

Third release: Announcement of the speaker at the dinner, brief biographical data, where the dinner will be held, and further reference to the committees in charge of the dinner.

Fourth release: The names of the various priests who would assist at the Field Mass, the master of ceremonies, deacon, subdeacon, etc., with the names of their towns if out of the city, also names of altar boys, ushers, etc.

Fifth release: Announcement of Holy Name business meeting to follow dinner, summary of matters to be discussed, name of chairman of meeting, time and place, etc.

Sixth release (just before the date of the meeting): General "rehash" of the entire affair, using in brief much of the material that had gone before, with general comment on the program of the day.

Such a detailed plan can be used only for events of sufficient importance; but it can be telescoped for other events, with omissions as necessary. Newspapers welcome material presented in that way because it provides them with something new in each release—it is not always the same old story in the same old words.

Those are the general points. There are specific points which are just as important, and which would apply to all publicity:

First, and most important, Names. Names make news. Names are the hardest things for any reporter to cut from a story. Thus names add length to your story, and a longer news item is more likely to attract attention than a shorter one.

In securing publicity, quality is of first importance but next comes quantity. Five names in a news story will mean more publicity than two. Ten names will result in more than five. It is as simple as that.

A nun in an upper Wisconsin school always gets more newspaper publicity than her school events really deserve, just because she has developed the skilful use of names in her stories. She will have, for instance, a school play, and the news release she prepares will detail the story of the play, with the names of various students woven into the news release. It is obviously too long, but here is what happens when that item comes into the newspaper office, as one of the reporters described it: "The story came in, and we knew it was too long. We passed it around the office like a hot potato, and everybody tried to cut it down. But we couldn't. Every paragraph had the names

of subscribers or members of subscribers' families. The only way to cut the story was to rewrite it entirely, and we didn't have time for that. So we finally ran the story the way it was."

There are also other ways to use names. For instance, part of a story might read:

> Members of the altar committee for the Holy Hour in the Municipal Stadium are Ed Kelly, J. L. Johnson, C. J. McGuire, Jim Montague, and Pat Duffy.

By spelling out the first names, and using middle initials where known, the news item is lengthened out, is more accurate, and results in more news space for your program, as witness the following:

> Members of the Altar committee for the Holy Hour in the Municipal Stadium are Edward C. Kelly, Joseph L. Johnston, Clarence J. McGuire, James P. Montague, and Patrick J. Duffy.

Multiply such instances throughout a news story, and the results will surprise you. And, to repeat, the longer your news item is, the more attention it receives from the newspaper-reading public.

Also courtesy, just plain, ordinary, everyday courtesy, will help. When your parish or your parish organization has held some affair and good publicity has aided its success, drop a note of thanks to your newspaper. It will be appreciated, and your next release will be treated as favorably, or more so. Many non-Catholic organizations make a practice of writing a short letter of thanks to their local newspapers at the end of the year. Much rarer, indeed, are the letters of thanks from Catholic organizations.

Pictures also help to make stories stand out. A thought worth considering is having a photograph made of a new officer in your organization, if none is available, and turning it over to the paper for use when necessary. If the paper has no facilities for making its own cuts, it would be a nice gesture to pay for having a cut made, and turning the cut over to the paper. The small cost will be repaid many times in the increased publicity resulting from the use of a picture.

Of course, anything you give your paper must be exactly right. That is so elementary it seems hardly worth mentioning,

for if you lose the confidence of your paper by inaccuracy, you will have lost what may be hard to regain.

Do not forget that you will do your local paper a favor by intelligently planning your publicity, and giving it to them typed or written. You will make their job easier, and by so doing, benefit yourself.

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SOME PROBLEMS OF CONVERSION.

The intent of this article is to discuss the obstacles in converting non-Catholics to our faith. But since these problems are legion, and since all of us have been schooled, more or less intensively, in philosophy and theology, it does not appear necessary that an exhaustive enumeration of these problems be tabulated.

We all know at least where to find arguments concerning important questions such as the creation of the world, original sin, the divinity of Christ, the spirituality of the soul, the historicity and authenticity of the gospels, the infallibility of the pope, inspiration and revelation, whether or not the Church is afraid of the bible, the honor we pay to the Blessed Virgin, or the practice of venerating saints and relics. We might therefore confine this writing to the consideration of one or two obstacles in convert-making and add in conclusion a thought on our obligation towards those who Christ says are not yet of the fold.

The obstacle that has the deepest root, whether or not non-Catholics realize it, is the unmistakeable reality of the Church. The cynic, who has been sadly tricked into an erroneous conception of God's love and patience by losing sight of God's significance through man's insignificance, the sentimentalist, fleeing reality, the fool and the wise man, the everlasting questioner, the doubter, trusting little and always apprehensive, the lazy or timorous man too easily accepting immediate authority, they all enter, each after his kind, into the Church because they find therein something real. They find that reality which is not based on anything of this earth, but which has its beginning in the very mind of God eternally conceiving creation of the

human race and destining it for the beatific Vision or the blessed possession of God which is the metaphysical essence of formal beatitude. It is that reality which in most instances begins to be completely apprehended and poignantly appreciated only when the irregularities and vain glories of this life begin to fade away and the grave swallows up all save the doctrine of Christ. It is that reality which assures us of an infallible perpetuity after worldly honor and ambition have been summed up in perhaps even a forgotten " hic jacet." It is that reality which ultimately has its foundation in the fact that the greatest and most important link one has with God and eternity is his immortal soul. It is lastly that reality which makes one finally realize that all the other things that may be added unto him besides the " unum necessarium " are, in comparison, as the grass of the field which is today and tomorrow is no more.

One who has been mistaken and prejudiced from his early years, blames, questions, or is wary of the Church because of the unreal things he has heard or read. But that reality which is later discovered after unbiased inquiry, is the great obstacle. For he, the investigator, is now no longer afraid of the vices but very much afraid of the virtues of Catholicism. For example, he has forgotten completely the silly and unfounded accusations, cunning lies about confession in his well warranted trepidation of the truthfulness of confession. He has heard of the unlimited confidence the faithful place in the priest and was scandalized. It was told him that he must abandon his will to the ministers of Christ. And that was the unreal aspect of his difficulty. What he later finds out is that he must use his will. And he is frightened to learn that he is responsible for what his will seeks and desires.

He has heard of monstrous tales of the sacraments especially of the Holy Eucharist and was accordingly shocked at this unreality. What he really finds out is that he may physically encompass the very Godhead within himself. And this reality gives him startling pause. As has been said before the Catholic is seldom made afraid of the Protestant picture of Catholicism, but he sometimes fears the Catholic picture of Catholicism. And so the all-pervasive and undeniable element of reality that necessarily must be present in our religion, since it is of God, causes deep concern in the heart of one looking in from the outside.

The positive attitude in converting another might well be employed especially with one who has been literally engulfed in prejudicial talk. Instead of spending one's time in almost endless denials, refutations, and rebuttals, it might be well to begin with the great reality of our being, our existence. Nothing could be more real than life. So we could first enlighten our prospective convert in regard to the problem of life's purpose, and follow this line of thought: that man belongs to both the supernatural and the natural world by his essence: that it is of his very nature to be a union of matter and spirit: that the soul of man is not more essentially a partner in the human compound: but that it is the more important matter: that apart from the revelation of God we cannot know with certainty what is the purpose of possessing this more important matter of our human make-up: that we were destined for everlasting happiness till Adam and Eve sinned: that we thus lost our supernal heritage, but were redeemed by the man-God, Christ: that He founded His Church, proving Himself to be the true Messias and Who before leaving this earth left an infallible guide for all who enter His fold. This positive method of approach may save much idle and irrelevant argument and mercifully halt an otherwise unavoidable review of Scholastic logic and metaphysics about which the questioner usually possesses but an irritating modicum.

Another problem that confronts the non-Catholic is the confidence and security with which the Church pursues its course, as if it were, as he says, the only true Church; as if it possessed complete truth, which indeed it does possess. It might be explained that the pope has nothing to do with the fact that the intellectual faculty is not free. No one can reasonably deny truth. Because of its very essence it must be accepted. There is nothing more uncompromising, more tyrannical than truth. When admitted it seizes every intellect and holds it captive. It is as a " robber well appointed that skippeth from city to city," in the realm of humanity's intellect, stealing whatever freedom it would like to indulge in. Men admit this when they neglect to investigate for fear of discovering the truth. The intellectual faculty is not free because there was always truth. Or, better expressed, because truth always is. It is before the creation of man and is something outside of us that God enabled man to

discover by giving him an intellect. Truth is the proper object of the intellectual faculty and since this is so, it is compelled by truth, whether this truth come through inspired writers or through non-inspired writers. Truth is despotic from whatever source it may arise. And since our Church is historically, and indubitably so, sprung from Christ, we claim complete truth. We send our missionaries all over the world to convert people to our faith. But we never allow other sects to do missionary work among our Catholics. This to some non-Catholics appears unfair. But we are not to step down into some sort of man-devised arena and enter into competition with organizations founded by mere human beings.

It is, of course, one thing to say that the Church has complete truth and it is another to say that there is no truth at all outside the Church. By whatever way, however devious, one may arrive at his God, it is good that he does arrive. And it is quite possible that in good faith a person may enter into the kingdom of God while not belonging materially to the body of the Church.

Since, then, truth is so objective it is necessary for the convert especially at the outset to be supremely objective in his inquiry into things Catholic. He has to learn that such words as " Romish," " papists," and " priest-ridden," are subjective, while " Rome," " pope," and " priest-guided " are objective. In this instance of convert-making the saving element which helps to disarm the non-Catholic is the fact that the priest is neither surprised nor shocked at whatever his convert has heard about the Church.

And now a thought about our obligation toward non-Catholics whom we may directly or indirectly influence. When the Hebraic poet-king exclaimed " Magnalia opera Dei," we might say that in the accommodated interpretation of Holy Writ he could well have had in mind the work of God in raising poor fallible human beings to the dignity of the Catholic priesthood. And that the eternal salvation of souls be laid at our door is indeed a faithful saying and worthy of all acceptation.

A priest is one ordained to look after the spiritual side of those entrusted to his care. According to philosophy it is the spirit which gives life to the body that claims his first attention. According to the passion of Christ it is souls that have been bought

with the price of Him " that was prized, whom they prized of the children of Israel," which the priest ministers to.

God loves His creatures exceedingly. And just as an amiable king honors some of his subjects by permitting them to take part in the administration of the affairs of his kingdom, so God has honored His priests by giving them charge over souls. And with this commission we are reminded that Cain erred grievously when he tempted God with the question, "Am I my brother's keeper?" Further, Cain is not an isolated figure with his punishment inflicted by God. He is not cut off from humanity, unrelated to us in his unhappy experience. He is rather an unfortunate example of selfishness which we must seek to avoid. " He therefore that shall break one of these least commandments and shall so teach men shall be called the least in the kingdom of heaven; but he that shall do and teach he shall be called great in the kingdom of heaven."

The dominating force, in fact the only reason for our solicitude in converting non-Catholics has its origin in the historical fact that the Second Person of the Blessed Trinity was conceived of the Holy Ghost, and born of our incomparably holy and loving Mother Mary: that He labored incessantly to found His Church on earth and before He ascended into Heaven commanded the Apostles to teach the entire world everything He taught. And according to God's well ordered spiritual economy and for the realization of His salvific will that superabundant satisfaction which our Lord made for humanity, the merits of our Lady and of all those elect of God who during their lives returned Him of works " good measure and pressed down and shaken together and running over," all these merited graces must be applied by His priests. We must make up what is wanting to the passion of Christ. God has willed that men be in a sense saved by other men, that is, by the Church. For it is ordinarily unwise to deal with God only directly. One must be guided and advised by those whom Christ has appointed. And therefore we have the responsibility and honor of distributing the redeeming laver of Christ's sacred blood over the human race.

In conclusion, it must be admitted that without an exception we can best do our duty in converting by our good example. Because that is the way Christ acted. He " began to do and to preach." Our faith is always measured by good works. Such

it has been and ever shall be. Even though we often fail in our daily life we feel convinced that while the knowledge of God is laudable, good conduct is withal more laudable. Patience, then, and interest must be manifested toward those who would seek to board the bark of Peter. And thus if we, God's own servants, are to be worthy of our hire, we must be ready to help those yet unconverted, straying sheep whom Christ regards more solicitously than the ninety-nine already in the fold.

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THE MASS IS NOT KNOWN.

An attitude in criticism that dotes on mistakes with a pleasurable delight and seeks not a constructive result is mean and low. That attitude is destructive criticism with a bang. I pray to be delivered from that spirit now and forever. In viewing the colossal and universal ignorance of Catholics concerning the Holy Sacrifice of the Mass, I do so in the spirit that shows us our mistakes that we may correct them.

Ignorance of the Mass is everywhere. On the one hand we have agreement that the Mass is the core of Catholicism, the necessity of our lives, the heart of the Church. On the other hand we have a mere handful with a superficial knowledge obtained from some study club and an overwhelming majority with practically no information on the subject to speak of. My chief purpose in this article is to poke up smoldering embers and rekindle a new fire.

Some years ago Notre Dame University conducted a religious survey among its alumni. One section of the survey was devoted to the Mass. In this section direct questions were asked about the general knowledge of the subject; particular questions were put regarding the methods of assisting at Mass; further queries sought to learn from the men what fruits the Mass produced in their lives. The results of that survey threw the Fathers at Notre Dame for a decided loss. It was amazing what those men did not know about the Mass and it was more pitiful to learn how they were assisting at Mass. With a marvelous and traditional courage the Fathers then lined up against the student

body. On this attempt to learn what the student at Notre Dame knew of the Mass the good priests were thrown for an even greater loss than they received from the alumni. The Fathers called for time out and then got into a huddle.

The real surprising element to these priests at Notre Dame was that their students were for the most part products of Catholic homes and graduates of Catholic primary schools. They presumed that this background equipped the young men with a good knowledge of the Supreme Sacrifice. When they discovered that their presumption was wrong, they were dumfounded. The subject of the Mass should have been drilled into these young men from the time they were young boys. There they were at a college age and they had no grasp of a fundamental. The Fathers came out of the huddle, and the Prefect of Religion went into action immediately. He gave simple instructions on the Mass in the daily Religious Bulletin until he had covered the whole matter. Those priests were wise. There is no use going ahead with a superstructure until you make sure that the foundation is complete and secure.

It can be said without much fear of contradiction that any Catholic school will find the same results that were discovered at Notre Dame, if the authorities of these schools have the courage to investigate conditions. That is hard to swallow, for millions of dollars are being poured into Catholic education every year. If the graduates of these institutions know little or nothing about the Mass, one may wonder what they do know.

It has been said that every cloud has a silver lining, and there is a silver lining even amid this darkness. The silver lining is that the students of our schools more and more are being taught how to sing the several parts of the Mass. They may not know what they are singing or how their chant fits into the whole subject of the Mass, but they are singing and that is something.

When the searchlight is turned from this specialized group to the Catholic people at large, one almost hates to look at the results. The most cursory examination of a Catholic congregation at Mass shows that the average Catholic does not know what it is all about. The Catholic people today know little or nothing about what is going on at the altar. Direct questioning on the subject confirms the judgment. And, yet, the "Mass is what matters."

One of the important lessons to learn about the Mass is that it is a social action in which all the members of the Congregation take part. Too many consider the Mass as confined to the Sanctuary. The Mass is offered to God by all the people, for all the people. It is obvious that the priest has special delegation at the altar and acts there in an official capacity by virtue of Holy Orders. Yet, he is not alone, for those attending are co-offerers with him. The Mass is a public action offered by the public, and it is not a private act of an individual priest. The people assisting at Mass are not in a grandstand as spectators watching another perform. They themselves are the participants.

This idea is hard to get into the minds of our people because by long habit they have left everything to the priest, the server, and the choir. Since the people should have a mind for participation in the Mass, they should be given the opportunity to take an active part. Adorers do best in those devotions in which they have an active part. The Religious Orders who conduct these different novenas have that idea down pat. They have booklets for all and praying by all and singing by all. I cannot speak of the " Dialogue Mass " for I have had no experience with it. I do labor under the impression that we could get Congregational singing at the Mass.

The silver lining that I spoke of above is the basis for my contention that the Congregation could sing at Mass. Practically all the younger element in our pews on Sunday know how to sing the Kyrie, Gloria, the Credo, the Responses, etc. They learned them at school, thanks be to God. They sang at school and just when they are brought to a peak, they stop singing in the Church. As soon as they leave our schools, they never sing at the Mass. They never sing in Church until some novena propagandist comes along. Then he gets them singing and they find that they like it. Perhaps, if our people were given more of an opportunity in such things, it would be discovered that they would take more interest and become more intelligent in these matters.

The references to the novena release a flood of thought on the matter of the Mass versus the Novena. The modern Catholic mind is given over in great style to " novena-itis." It is a disease that has grown to the proportions of an epidemic. The term, novena, has become magical with us. The result of this is

that in the minds of many of our people the novena has assumed an importance that surpasses their notion of the Mass. Regardless of who gives the novena, regardless of the devotion itself, regardless of the saint or image involved, the greatest thing on earth is the Holy Sacrifice of the Mass. Whatever tends to make the Mass secondary does violence to truth. It is a serious harm to make the Mass a tag on a novena. The Mass comes first and everything else follows it and the Mass follows nothing.

All those interested in the promotion of a novena would do a finer thing, a thousand per cent more worth-while thing, if they instructed those crowds that flock to them on the sacrifice of the Mass. They should do what the Fathers at Notre Dame did. They should look to the foundations upon which they are trying to build a superstructure. They would find that the people do not know anything about the Mass; and the Mass is what matters, not a novena.

Reference to Mass is generally made at these novenas. It is a reference that is given as an announcement that precedes some sermon on this saint or that picture or some relic. At the novena service in the evening the Church will be jammed. The following morning at Mass you get the faithful few. If that is not putting the cart before the horse, I would like to know what is. Many of these " novena-ites " will make all kinds of sacrifices to get to a novena but you cannot get them to get up in the morning for Mass.

I maintain that whenever these novenas create a mentality in people that gives to a particular devotion a greater prominence than is given to the Mass, that mentality is harmful. And it is very difficult, if not impossible, to keep the novena idea from producing such an effect. The great means of contact between God Almighty and individual souls is the Mass. All things are good only insofar as they serve to accentuate that idea. Whatever upsets that frame of mind should be considered an evil.

A typical example may be offered of a young stenographer who is making a novena in some Church or other for a particular favor or other. On novena night she does not go home from work but stays in town. She gets a little snack of food according to her small allowance (a " coke " and a sandwich) and hurries to Church. The services start at 7:30 and that means one must be there by 7:00 to get a seat. During the exercises

the " favors granted " are read out and the little " stenog " likes to hear them for it gives her more hope that her request may be next. She thinks this is wide-awake religion and wonders why the priests in her parish at home are so slow and dull. Reading out the " favors granted " is like bank night at the show, and she goes in for that too. She tries to remember some of these " miracles " so she can tell her mother when she gets home. You can wager big odds that she will not be up in the morning for Mass, for she will be too tired.

We may follow this same person to Sunday Mass. She generally goes to the twelve o'clock Mass, for really Sunday is the only day she can sleep, and she is so much in need of sleep. She gets to Church at one minute to twelve. She is not so particularly interested in getting a seat for this will not last very long. In fact, it takes just about half the time that the novena takes, if it takes that. Her mind is almost a blank and she can not help comparing the parish priest with that peppy priest who has the novena. She leaves at the first opportunity without any more appreciation of the Mass than she has for grand opera.

The only point in this example is to discover how much truth there is in it. I am inclined to think that there is more truth than poetry.

It must be clearly appreciated by us that the Mass is far above and beyond the value of any novena. One hundred million novenas cannot equal one Mass. It is the Mass that must command our attention. We must give our all to it. There is no danger here of over-emphasis, for the Mass is the offering to God of God's only Son, and nothing can please God more than that. We do serious harm and violence to the Mass to push it aside and ask God to take something else.

If we are in dire straights, if we are facing a serious problem, if we are in great need, we should take our necessity to God by way of the Mass. Those things and our other difficulties should by an act of our wills be placed on the paten as the host is offered in the Offertory of the Mass. They should be placed in the Chalice of the Mass. Those particular problems and difficulties will serve as victimizing elements that will unite us to Jesus Christ, the Victim of the Mass. God would be more pleased by such action than by any other. Then, if we partake of the Sacrificial Victim in Communion, our souls will be brought into

close contact with our very God. There is no bank-night in such religion but there is certainly depth and value. If the sacrifices that are being made after working hours to attend a novena were made before work to attend Mass, then the soul would profit immensely.

The mention of the twelve o'clock Mass excites further comment. This noon-day Mass on Sunday is filled with dangers. It seems to me to be fatal to an appreciation of the liturgy that should be the constant effort of the Church to place before her children. Pius XI said that the faithful learn more from the liturgy than they do from the solemn pronouncements of the Church. So we set about to make the liturgy mean less and less to our people. Let us examine into the matter.

Suppose within reasonable distance there are two parishes. The one we will call Church A and the other Church B. In Church A there is an energetic pastor filled with the desire to do the right thing for his people. His last Mass is a sung Mass at eleven o'clock. At this Mass a fairly good choir sings, good rubrics are observed and the sermon is passable. When the people leave after about an hour or so, they carry something away with them that makes them conscious of the fact that they have been to Church.

In Church B a twelve o'clock Mass is introduced. The Mass is a low Mass, the sermon is brief, the congregation is dismissed within forty minutes. Where will the people of that district go to Church?

If we take another example from the world, we find just the opposite condition prevails. Suppose there are two theatres within a given locality. Suppose they both book the same picture. The picture is one of these modern long-drawn-out things. The manager of theatre A shows it in its entirety with all that goes with it. The manager of theatre B cuts the picture to make it reasonably short. He leaves the essentials but cuts a good deal. Where will the people of that district go to see the picture?

If we are honest with ourselves, we must admit that the people will go to that Church where they go late and get out early, and will go to that movie where they will go early and get out late.

To me that is bad. It simply amounts to being niggardly as possible with God and as generous as possible with the world. And I think that the twelve o'clock Mass fits right into this scheme.

This noon-day Mass just prolongs Saturday night for many revelers. It puts more hours into revelry by putting Mass back further and making the two compatible. In the days of Christ the hypocrites took man out of the Sabbath almost entirely. Today the revelers and playboys have taken God out of the Lord's Day. Sunday in America today is a holiday not a holy-day. Those constantly harping about keeping up with the times probably see no wrong here and advocate the twelve o'clock Mass as a dictate of the hour. There was a time when Sunday was a day of prayer, for spiritual reading, of visits to the Blessed Sacrament, etc. That was the day also when the people went to two Masses, and the late Mass was really of a long duration. Such a life for a modern is just impossible.

Today we have people running all over the city to get to a twelve o'clock Mass. These must understand that they have responsibilities to their own parish and pastor. The mind and law of the Church is for a definite parish unit to which all within parish lines belong. The fact that "Maggie" Murphy does not care for her particular pastor or her particular Church does not excuse her from contributing to that Church or pastor. You do not satisfy an obligation that you owe Peter by paying Paul. It is about time people understood that they should go to Mass in that Church to which they belong.

It seems that the Church is gradually succumbing to the softening up process of the modern era. Churches even advertise that all will be over quickly. A recent innovation puts cushions on the kneelers so everything will be comfortable. In some places one can even find cushions for the seats. All of this is just a manifestation that we are in great need of a toughening up. We will probably get it. No soft people ever passed on a strong faith. "The hard rough boot going up the steps, meets the soft polished shoe coming down."

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A "LITURGICAL" VERSUS POPULUM ALTAR.

I should like to submit the following comments on several points raised by Father Reinhold in his contribution to the December issue of THE REVIEW, entitled: "The *Versus Populum* Altar Again". Consideration of the advisability of celebrating mass facing the congregation may be left to others. My purpose is to examine, in the light of liturgical law, Father Reinhold's proposals, that the main altar be free of a tabernacle and its altar cross hung from the ceiling so that the congregation may have an unobstructed view of the altar facing them.

1. According to the present law of the Church, the only authorized place for reservation of the Blessed Sacrament is a tabernacle placed on the altar, at its center, and attached immovably to it: "Sanctissima Eucharistia servari debet in tabernaculo inamovibili in media parte altaris posito" (canon 1269 § 1; *Rituale Romanum,* IV, c. 1, n. 5). Therefore reservation in a metal container suspended over the altar or in a tabernacle built into the wall close to the altar, which Father Reinhold seems to approve, would certainly be a violation of liturgical law, unless it were tolerated because of a long-standing custom, or had been sanctioned by special dispensation of the Holy See. In 1863 the Congregation of Rites took cognizance of a practice, followed in certain churches and oratories of Belgium, of reserving the Blessed Sacrament in a compartment on the right or left wall instead of upon the middle of the altar. In a decree quoted by Martinucci and Van der Stappen and cited by Gasparri and Cappello, the Congregation declared in the name of Piux IX that reservation in any place but a tabernacle in the middle of the altar was entirely forbidden ("Sacra Congregatio . . . omnino prohibet").[1] Much more objectionable would it be to build the tabernacle into the *stipes* of the altar so that only a part of it would protrude above the *mensa.* Reservation in a tabernacle so placed would not accord the Blessed Sacrament the honor and prominence demanded by canon 1268 § 2: "Custodiatur in praecellentissimo ac nobilissimo ecclesiae loco . . .". Moreover this arrangement would make it impossible to enclothe the tabernacle with the *canopaeum* or veil required by the Ritual ("canopaeo decenter opertum"). The Congregation of Rites has left no doubt that this appointment is a strict obligation and not

[1] Martinucci, *Manuale Decretum,* n. 2890; Vander Stappen, *Sacra Liturgia,* IV, q. 153; Gasparri, *De Sanctissima Eucharistia,* n. 933; Cappello, *De Sacramentis,* I, 378.

merely a matter of liturgical propriety or etiquette (DD. 3035 ad 1; 3150; 3520; 4137). Precious ornament, suggested by Father Reinhold, has been specifically rejected as a substitute for the *canopaeum* (D. 4000 ad.). Therefore reservation of the Blessed Sacrament anywhere other than in a tabernacle attached to the *mensa* of an altar is unlawful, unless the practice is tolerated by the local Ordinary because of a centenary or immemorial custom that cannot be disregarded prudently (canon 5) or it has been specifically authorized by the Congregation of Rites. Needless to say any innovation of the practice here in this country would require permission of the Congregation. Perhaps such authorization has been obtained in particular cases. It would be interesting to know the Curial *praxis*.

2. The Blessed Sacrament should be reserved in the most important and honored place in a church, and therefore normally on its main altar. Reservation at another altar, at least in an ordinary parish church, is allowable only in so far as this would provide greater honor to the Blessed Sacrament. Such is the clear mandate of canon 1268 § 2 and the Ritual (l. c. n. 6): "regulariter in altari majore, nisi aliud venerationi et cultui tanti sacramenti commodius et decentius videatur"; "in Altari majori vel in alio, quod venerationi et cultui tanti Sacramenti commodius ac decentius videatur". The primary requirement for the tabernacle is that it serve the purpose of reservation. ... sacrosancto Domini Nostri Jesu Christi Corpori, omnium Sacramentorum fonti praecellentissimus ac nobilissimus omnium locus in ecclesia conveniat" (*Ceremoniale Episcoporum*, I, c. 2, n. 8). Consequently, deliberately to relegate the Blessed Sacrament to a side chapel or to a back altar would certainly be unlawful, no matter what the reason may be. Certainly the main altar of a church need not have a tabernacle upon it whenever custom or special privilege sanctions reservation at another altar, This exception may not be presumed without authorization, and it is not likely that the Congregation of Rites would allow it merely in order to facilitate the celebration of mass *versus populum*.

3. A cross, or more properly a crucifix, is an essential appointment for the celebration of mass. Only two exceptions to this rule have been allowed officially. The altar cross may be removed when mass is to be celebrated *coram Sanctissimo*, wherever its removal is sanctioned by local custom (D. 2365 ad 1). Secondly, a large image of the Crucified already attached to the

altar will supply for an altar cross. Several centuries ago the Congregation of Rites decreed that the altar cross could be dispensed with if a prominent sculpture ("magna statua") of the crucifixion stood "*in altari*" (D. 1270 ad 2). Later Benedict XIV gave seeming approval to the view that an altar cross would not be required whenever the altarpiece contained a carving or painting with the crucifixion as its principal subject—"*in majora tabula altaris*".[2] Outside of these two instances, the altar cross is required. And its proper place is *upon* the altar. This is explicitly stated in the Missal, Pontifical and Ceremonial of Bishops—"*super altare*"; "*ponentes desuper*"; "*in planitie altaris*".[3] The cross is required because of the sacrifice; its place is the altar of sacrifice. When a tabernacle is attached to the altar, thereby forming one structure with it, a cross placed on the tabernacle is for all practical purposes "*super altare*", just as a crucifixion image within an altarpiece would be. For this reason the altar cross may stand upon the tabernacle of the altar (DD. 4136 ad 2). Underlying these varied regulations, which at first sight might appear to be contradictory, there is one basic rule. *The crucifix should be part of the altar,* though not necessarily irremovable from it. As a consequence, the suspending of the crucifix from the ceiling over the altar, suggested by Father Reinhold and sanctioned by a few writers, has never been officially authorized, so far as one can determine, and appears to be at variance with the rubrics. The Congregation of Rites has declared that images in a stained glass window back of the altar are not part of the altar: "nihil cum altari commune habet" (D. 4191 ad 4). Likewise a cross suspended from the ceiling does not belong to the altar.

Notwithstanding, therefore, the seeming approval given by the rubrics to the celebration of mass *vesus populum,* one should not lose sight of the norms of liturgical law that require every altar to have a cross upon it and the main altar to have, as a rule, a tabernacle. The interpretation given to one law should not do violence to the text of other laws. For all law expresses the will of the legislator, and he is not to be thought to have contradicted himself.

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[2] "Accepimus" 16 July, 1746 (*Benedicti XIV Bullarium,* IV, 267).

[3] *Missale Romanum,* Rubricae Generales, XX; *Pontificale Romanum,* De Consecratione Electi in Episcopum; De Ecclesiae Dedicatione seu Consecratione; *Ceremoniale Episcopum,* I, c. 12, n. 11.

ABSOLUTION FROM CENSURES WHEN IN DANGER OF DEATH.

Qu. Francis, a priest, hearing the confession of a certain sick man, who is in danger of death, finds that he is bound by censures resulting from having profaned the Holy Eucharist, taken part in a duel, having procured an abortion; and having joined the Masons.

Since there is not time to have recourse to a competent Authority, Francis absolves the dying man from everything, imposing upon him, however, the expressed duty of appearing before the Bishop and obeying his instructions, if he recover from his sickness.

The following questions are asked:

I—Who can absolve from censures in danger of death?

II—Did Francis act correctly?

III—What should have been done?

Resp. I. Since censures are punishments of a medicinal nature, they are meant to cure and not to destroy. Holy Mother Church intends that they be imposed to help erring Catholics mend their evil ways. Therefore, their object is not to bring eternal damnation on anyone, but to assist in the salvation of souls.

Before a sin may be forgiven, it is necessary that all censures be first removed. In order that no one under the penalty of excommunication, suspension or interdict may die in the state of mortal sin, the Church has arranged in her laws for the extraordinary absolution from censures. In Canon 882 we find that when there is danger of death, *any* priest, even though not otherwise approved for hearing confessions, may validly and licitly absolve *any* penitent from *any* sins and censures, including those which are reserved and notorious, even though an approved priest may be present, observing, however, the rules laid down in Canons 884 and 2252.

The provision of canon 882 for the minister of absolution to those in danger of death could hardly have been expressed in more general terms. Whoever has been validly ordained to the priesthood, no matter how unbecomingly he may have subsequently fulfilled his sacred office, can validly and licitly grant absolution in danger of death, with the single exception of canon 884 regarding licitness. Therefore, not only any priest in good standing, although without faculties to hear confessions, but also any priest who may have become an apostate, a heretic or a schismatic, who has been reduced to the lay state, or who has been

suspended, interdicted, excommunicated, deposed, degraded, or subjected to any ecclesiastical penalty or irregularity whatsoever, is a capable minister of valid and licit absolution in this situation.

This stands even if an approved priest is present. However, it must be kept in mind that canon 882 prescribes that the rules laid down in canon 884 be observed, namely, "Absolution of an accomplice in a sin of impurity is invalid except in danger of death; and even in danger of death, outside the case of necessity, it is illicit on the part of the confessor". The case of necessity in this instance exists:

1) when there is no other priest available except the priest-accomplice;
2) when it is impossible to bring in another priest without danger of grave infamy to the two accomplices or of scandal to others;
3) when another priest is present, but the penitent refuses to confess to him.

If these conditions are not present and the priest-accomplice should absolve the penitent, he would grant an absolution that is valid, but gravely illicit. To this sin of absolving an accomplice in *peccato turpi* there is attached *ipso facto* an excommunication reserved *specialissimo modo* to the Holy See according to Canon 2367: Those who absolve or feign to absolve an accomplice in *peccato turpi,* incur *ipso facto* the excommunication reserved *specialissimo modo* to the Apostolic See.

The last observation to be made regarding the extraordinary absolution from censures is, as canon 882 mentions, that we observe what is stated in canon 2252. This canon prescribes that when anyone in danger of death is absolved from an *ab homine* censure, that is, one imposed by a superior or a legislator in a particular or personal case, or from a censure *a jure* that is, by the Code itself, reserved *specialissimo modo* to the Holy See by a confessor not enjoying any special faculty, the penitent must have recourse to a competent authority after his recovery from danger of death under the penalty of falling again under the same censure.

a) If the penitent was absolved in danger of death from an *ab homine* censure, he should have recourse to the one inflicting the censure.

b) If he was absolved from a censure *a jure* reserved to the Holy See *specialissimo modo,* he should have recourse to the Sacred Penitentiary through the confessor, or to one endowed with this particular faculty, within a month after his recovery, in order to receive suitable admonition and penance. This recourse implies that the penitent abide by the order of the respective superiors. He must be willing and prompt to carry out the injunctions given, either orally or in writing. Should the penitent refuse to make this recourse or fail to abide by the instructions given after having made it, he incurs the same censure anew.

It might be well to note here that in a case of danger of death where *a jure* censures are involved, only the four cases reserved *specialissimo modo* require a recourse under penalty of reincidence. These four cases are:

1) those who throw away the Consecrated Species or take them or retain them for evil purposes;
2) those who lay violent hands on the person of the Roman Pontiff;
3) confessors who absolve or pretend to absolve an accomplice *in peccato turpi;*
4) confessors who dare to violate directly the seal of confession.

All other censures reserved *a jure* to the Apostolic See, either *simplici* or *speciali modo,* as well as cases reserved by law to the Ordinary, do not call for such procedure.

II. In so far as he absolved the penitent from everything Francis was correct. He made a mistake, however, when he imposed upon the sick man the duty of appearing before the bishop, if he should recover from his sickness.

The penitent in our case was under censure because:

1) he profaned the Holy Eucharist (this censure is reserved *specialissimo modo* to the Holy See);
2) he partook in a duel (the censure inccurred for this is reserved *simpliciter* to the Holy See);
3) he performed an abortion (this censure is reserved to the Ordinary);
4) he joined the Masons (this is reserved *simpliciter* to the Holy See).

In danger of death cases recourse is to be made only for censures which are *ab homine* or those *a jure* censures which are reserved *specialissimo modo.* In this instance there is no *ab homine* censure and but one reserved *specialissimo modo.* Therefore, recourse has to be made only for the profanation of the Holy Eucharist. And recourse in this case is made not to the Bishop but to the Sacred Penitentiary.

III. Francis should have warned the penitent to have recourse to the Sacred Penitentiary only for having profaned the Sacred Species, in order to receive the necessary penance and admonition. He should have notified the penitent also of the necessity of obeying the instructions, telling him of the renewal of the censure should he fail to do so. Of course, if Francis prudently judges that his admonition in this regard will be not only useless but harmful, he should follow the suggestion of canonists and theologians who recommend that in charity he omit it. The reason for this statement is that although the obligation of recourse arises from the law, yet canon 2252 does not explicitly demand that the confessor impose this obligation upon the penitent or inform him of it. It is generally agreed that *per se* the confessor is not bound to impose this obligation on the penitent in danger of death, but that it is left to his prudence to inform the penitent or remain silent about the obligation. This is explained if we keep in mind the tenderness of the Church toward the dying; the fear that the imposition of the obligation of recourse might be an occasion of spiritual or temporal harm to the penitent; the fear that the confessor might impose the obligation when it would more prudently be omitted, and thus deprive a dying person of his tranquility of soul, so important at such a time; and the uselessness of imposing the obligation in many cases, namely, when it is foreseen that the penitent will certainly succumb to the danger of death.

To summarize: in the case of danger of death any priest can absolve any penitent from every censure and any sin, even his accomplice *in peccato turpi,* if this last be a case of necessity.

After recovery recourse is to be made only for *ab homine* censures and for the four *a jure* censures reserved *specialissimo modo* to the Holy See.

FRANCIS P. MCVEIGH.

Philadelphia, Penna.

PRECEDENCE: OCTAVE OF CORPUS CHRISTI AND THE FEAST OF THE MOST PRECIOUS BLOOD.

Qu. In nearly every Ordo for 1943 the feast of the Precious Blood supersedes the octave day of Corpus Christi and is celebrated on its proper day. This in spite of the rubric from the *Notanda in Praecedentes Tabellas,* "Dies vero Octava Corporis Christi cedit in occurentia Festis duplicibus majoribus primariis Ecclesiae universalis." The Feast of the Precious Blood, however, is ranked among the *festis secundariis.* I would appreciate an answer, as I found one Ordo in which the feast of the Precious Blood is transferred to the second of July.

Resp. The feast of the Precious Blood was raised to the rank of a secondary feast of the first class by Pope Pius XI, 25 April, 1934 and by a decree of the Sacred Congregation of Rites on 19 January, 1935. In the Ordo at hand (Pustet, 1943, for the use of the diocesan clergy of the United States) the feast is properly classified as of the first class and is to be celebrated on its proper day, 1 July, 1943, although this date is also the octave day of Corpus Christi. Father O'Connell, in his recent work, *The Celebration of Mass,* gives, on page 51, vol. 1, the Order of Precedence of Feasts. In this list, in the third place, he groups "All other doubles of the first class", and in a footnote, states that "There is one secondary double of the first class for the Universal Church, i. e., the Feast of the Precious Blood (1 July). Other doubles of the first class will be local only." In fourth place, the author includes the Days within the octave of Corpus Christi. Hence, the Ordo at hand is certainly correct.

If the writer of this question belongs to an Order which has its own Calendar or Ordo, he must follow that Ordo unless he is certain that a mistake has been made. Naturally, without all the facts present, we are unable to give an opinion. We do not know whether the decree of the S. R. C. mentioned above changes the calendar of feasts of his Order. That question must be answered by the one authorized to draw up the Ordo.

In passing, it might be of interest to observe, that on 2 July, 1943, the Church celebrates the feast of the Sacred Heart of Jesus, which has a rank of a feast of the first class, with octave. It is of higher rank than the feast of the Precious Blood. How could the latter be transferred to 2 July?

THE JURIDICAL POSITION OF A RELIGIOUS ORDER.

Qu. These questions are rather speculative, but I would appreciate a short answer if possible.

1. Is a religious order a perfect society?
2. Is legislative power essential in a religious order?
3. Can the Holy Father suppress a religious order without cause and not infringe on justice?

Resp. While the concept of a perfect society can hardly be set down adequately in a few words, the following paragraphs will outline the answer to the above questions.

A perfect society possesses every means necessary for its existence. The origin of a perfect society is found in divine law, positive or natural. Thus, only the Church and the State are perfect societies: the former from positive divine law, the latter from natural law.

With this idea in mind, it is obvious that a religious order, no matter how ancient, or powerful, or influential, or useful, cannot in any sense be called a perfect society. This is a juridical concept. The whole life of a religious order is entirely and completely dependent upon the life of the Church.

A perfect society essentially possesses legislative power. An imperfect society, such as a religious order, need not possess such power, and cannot possess it essentially. Whatever legislative power is possessed by a religious order is the result of concession by the Church. This concession is found in canon 501, § 1. Essentially, however, dominative power, existing in every imperfect society, is sufficient for the purposes of such a society.

Since a religious order depends entirely and completely on the Church for its existence, it can unquestionably be suppressed by the Pope without cause. It is the continued will of the Pope which gives life to and continues life in an imperfect society. There is really no question of justice involved. The whole operation is juridical. Whatever rights are conceded to an imperfect society by the head of a perfect society can be abolished. It must, however, be remembered that this is a speculative and theoretical discussion. No religious order or society has ever been suppressed without cause. The tendency of canon law is to protect and support rights conceded by the Church.

EDWARD ROELKER.

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IS A PARISH FOR COLORED PEOPLE A "NATIONAL" PARISH?

Qu. May I submit for solution in "Studies and Conferences" a problem concerning the erection of negro parishes in the light of Canon No. 216, paragraph 4?

1. Are the negro parishes in this country to be considered as "national parishes"?

2. If so, must the prescriptions of Canon 216 be observed for their erection?

Resp. Canon 216, §4. Non possunt sine speciali apostolico indulto constitui paroeciae pro diversitate sermonis seu nationis fidelium in eadem civitate vel territorio degentium, nec paroeciae mere familiares aut personales; ad constitutas autem quod attinet, nihil innovandum, inconsulta Apostolica Sede.

Canon 216, §4, does not explicitly make mention of racial diversity, as it does of diversity of language or of nationality, in order to identify it as an element that points to the existence of a parish which, primarily, at least, is not territorial in character. The so-called "language" or "national" parishes are those which within a certain district serve a specified group of people who in their language or nationality are distinguished from the rest of the population whose parochial membership is determined strictly by the territory in and for which a specified church is erected.

It can happen, of course, as in certain sections of the southwestern part of the United States, where Spanish is spoken almost universally, if not altogether exclusively, that a territorial parish will adequately serve the needs of the people whose language differs from the language that is more generally used throughout other parts of the country. So, too, a parish in an Indian Reservation can fully serve the parochial needs of the Indians in its nature of being a strictly territorial parish. There is in these cases really not a diversity of language, for all the inhabitants speak the same tongue, though of course this tongue differs from that which is in general use elsewhere in the country. Since a territorial parish responds to the needs of the general population which in a well defined district speaks a uniform tongue and is of the same nationality, it appears not at all necessary for the local ordinary to obtain a special apostolic indult before he can both validly and licitly erect a parochial church for the Spanish-speaking or Indian population when it constitutes

the general and practically exclusive population of the district for which the church is intended.

If a specified district for which a church is erected is solidly inhabited by Negroes, then for a like reason the church should be regarded as a territorial parochial church, which can be established without the intervention of a special apostolic indult. But more normally there already exists a territorial parish church which covers for the white population the very district in which Negroes need to be served with a parish church of their own. There is under such circumstances no question of a diversity of language or of nationality, but solely of racial characteristics. Can the second parochial church within the same territory be considered a territorial parish church?

It is of the essence of a *territorial* parish church that it exists specifically as the one church for a determined district to serve the general population of that district. If, nevertheless, another parish church does exist within the same district, then it can not, on a basis of equality with the first, be likewise a parish church which is primarily territorial in character. It can look to territory only as a secondary determinant which of necessity presupposes a more fundamental determining factor in the specification of the parochial membership. That factor, since diversity of language or of nationality does not obtain in the case, must correspondingly be sought in the diversity which exists between the white population and the Negroes as specifically distinguished personal groups.

It is for such a specifically determined group of people, as distinguished from the general population, that parishes are erected when they are meant for the exclusive use of the Negro people. Such parishes are, according to the view here presented, designated in canon 216, §4, as *personal* parishes. They serve the Negro people practically in the same way as an army chapel serves the soldiers.

There is this difference, of course, that the military chaplain acts as pastor for the soldiers wherever they are regardless of their residence or location, whereas the pastor of the Negro parish exercises his jurisdiction over only those Negroes who reside within the limits of an indicated territory. But the *territorial* element in relation to the *racial* element is of an altogether subsidiary character, and hence does not constitute the prime factor which determines the membership of the Negro parish. The

racial characteristic remains the primary determinant, even though its quantitative application will in turn be modified by the greater or lesser extent of territory within which the particular racial group will be provided with its own parochial church.

1. The answer to the first query must accordingly be made with a twofold distinction. If a Negro parish exists within the district of one or more territorial parishes, then it can not simultaneously be considered as a territorial parish, for the very concept of a territorial parish precludes the co-existence, within its own exclusive district, of another parish which is likewise primarily territorial in character. On the other hand, if a territorially defined district is solidly inhabited by a Negro population, then the parish which is meant for this general population can and ought to be considered simply as a territorial parish.

2. In the light of the distinction here proposed one can readily conclude whether the prescriptions of canon 216, §4, must be observed for the erection of Negro parishes. If the Negro parish exists as a territorial parish, then no special apostolic indult is required for its erection, and likewise the bishop in the diocese can lawfully, within the restrictions as defined by the law of the Code, but without the intervention of an apostolic indult, undertake all the modifications and changes for which he is competent in relation to a territorial parish. If the membership of a Negro parish is determined essentially in view of the racial characteristics of the parishioners, and only modally by means of any territorial consideration, then such a parish belongs to that class of parishes for the erection of which a special apostolic indult is an essential requirement. Once the parish is erected with the authorization of the Holy See, the bishop can not lawfully make any change or alteration in its status without previous consultation with the same Holy See.

CLEMENT BASTNAGEL.

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COOPERATING WITH NON-CATHOLICS.

To the Editor, THE ECCLESIASTICAL REVIEW:

One of the important questions faced by Catholic leaders who are concerned with keeping the peace that will come after winning this war is the amount of cooperation we can carry on with

non-Catholics. I happen to have done some work for the National Conference of Christians and Jews, participating on the same platform with a Protestant minister and a rabbi. It has been a very interesting as well as a profitable experience.

First, I have realized, of course, how much more definite is the teaching of the Catholic Church, not only in dogmatic but in moral matters. I mention this not because other priests are unaware of the fact, or to gloat over the advantage of the Catholic position, but to point out my own unexpected reaction to an appreciation of this contrast which was made more real by personal contact with these men. That is, that it has made me even more sympathetic with the greater problem they have than I in teaching religion and morality. Their perseverance with so little is, in turn, a spur to a Catholic who may be tempted to rest too securely in the strong arms of Mother Church. But more than that, it is concrete evidence that God's grace is working, as our theology affirms, in the souls of Protestants, Jews, and even pagans.

Experience of this kind also prompts a kindlier response to the lesson contained in the scene recounted by St. Mark (9: 37-39): " John answered him, saying: ' Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him.' But Jesus said: ' Do not forbid him. For there is no man that doth a miracle in my name, and can soon speak ill of me. For he that is not against you, is for you.' " Somehow, this is not quoted quite as much as another text: " He that is not with Me, is against Me." (Luke 11, 23).

We Catholics today are humble enough to more and more realize how little was done to follow the lead of the teachings of the Holy See, since Leo XIII, in social, economic, and political matters. No one would say that our weekly press publicized or popularized them enough to indoctrinate, if I may use that word, the average Catholic to a point where he was able to read the signs of the times and see that laissez-faire capitalism was entering the twilight that preceded the darkness of this war. No one would deny that Communists were wiser in this respect than were the children of light.

The gigantic scale of this war has forced us to realize how desperate is the situation of national and international society. But it is also a breathing space to enable us to think and lay

plans for the making and keeping of a genuine peace. Numerous as we are, we nevertheless know that we alone as Catholics are not nearly numerous enough to maintain world-peace all by ourselves. It is a physical, as well as a moral impossibility. The conclusion is clear that if we are not to despair entirely, we can look forward to peace only on the basis of cooperation with Protestants and Jews in Europe and America, with upright pagans in India and China, yes, even perhaps with atheists at the head of Soviet Russia, provided they are willing to agree on some fundamentals of the natural law.

Dom Aelred Graham, in the article mentioned at the beginning of these remarks, says we are passing from the Counter Reformation period to an era of Reclamation, in which we will use an "assimilative strategy" because "we have much to do for the world that is falling to pieces around us; it would be disastrous were we wantonly to fail."

Here again in this difficult and delicate matter, we have the Voice of the Holy See to encourage us. Running through nearly all of the Papal Pronouncements, beginning in 1931 with the *Nova Impendet* of Pius XI, re-stated in *Caritate Christi Compulsi* and *On Atheistic Communism*, and continued by Pius XII in *Summi Pontificatus* and his 1942 Christmas Allocutio, is the invitation to "all men of good will to unite." Never was the basis of cooperation made broader than in the last named document which puts it this way: "We turn to all those who are united with us, at least by the bond of faith in God. We turn, finally, to all those who would be free of doubt and error, and who desire light and guidance, and we exhort you not only to realize fully the dreadful depravity of this hour, but also . . . to unite and collaborate towards the renewal of society in spirit and truth."

VINCENT A. BROWN.

Long Beach, N. Y.

"FAITH COMETH BY HEARING".

If faith comes by hearing and hearing presupposes a preacher, it would appear logical to ascribe the "leakage" we hear so much about, the weakening and loss of faith, to a lack of instruction whether in the home, the school or the church.

Granted that there are other causes at work, faith is bound to weaken where instruction is deficient. Without considering the home and the school, there is one source and a most important one, that appears to afford at least one explanation of the tragic weakening and loss of faith. It is that sufficient time for instruction is not provided in our large city parishes at the Sunday Masses. Masses follow one another so closely that even the most careful pastors have not enough time to allot for even the simplest instructions. So close is one Mass to another that congregations are herded out in order to permit the next to get in on time for the following Mass. In some city churches only 45 minutes are allowed for Mass, Communion, instruction and announcements. It may be contended that canon law is observed in that at the last, or parochial, mass provision is made for more or less lengthy sermons. How many people, however, habitually steer shy of this one? Frequent Holy Communion has become so much the rule that the last Mass is generally attended by the late sleepers, as any parish priest will attest.

Without dilating on the evils consequent upon considering the Holy Sacrifice as simply going to Holy Communion without mentioning the effects of purely mechanical assistance at Mass and mechanical thanksgiving even where time may be allowed, does it not stand to reason that all these means of grace, cannot of themselves supply the lack of instruction in the fundamentals of faith and devotion?

What good will all these Masses and Communions do to those who do not know what they are all about? And how can people, if not sufficiently instructed, know what they are all about? And how can those large congregations that assist at the earlier Masses be instructed when such Masses follow so closely, one upon another, as to leave no time for instructions?

Far better, in my humble opinion, to have fewer Masses on Sunday, even if some members of the family do happen to miss, than to let a people grow up without knowing the reason of the faith that is in them. Have we here one explanation of the tragic loss of faith?

J. E. McRae.

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DOXOLOGY ADDED TO THE "OUR FATHER" IN GREEK RITE.

Qu. The Greek Uniates add "For Thine is the power and the kingdom and the glory" to the Our Father, not only in the vernacular but also in English translations of their catechism. How do they justify this?

Resp. Although the addition to the Our Father is not in the Gospels, its recitation has been required by the Catholic Church of the Eastern Rite, since the first century. One of the oldest written records of Christianity: Διδαχὴ τῶν δώδεκα 'αποστόλων —*Doctrina duodecim Apostolorum*—orders, in the eighth chapter, the recitation of the Our Father three times daily and the addition of the following "doxology": "For Thine is the power and the glory forever." The origin of this addition, not only during private prayers, but also during public services, is not divine, but a church law, whose general compulsory power, in the Eastern Rite Church, has been in existence since ancient times.

As is generally known, the Holy See announced on numerous occasions, that it is its wish that all "Uniates" adhere closely to those ritual customs and laws which are not against the faith or moral laws given to us by Jesus Christ. It is clear, therefore, that the "Greek Uniates" are bound to adhere to the lawful addition of the Our Father, not only in the vernacular, but also in its translations.

JULIUS GRIGASSY.

Braddock, Penna.

CANDLES AND LITURGICAL LAW.

Qu. Liturgical law makes definite restrictions as to the number of candles permitted at Mass. (1) What is the binding force of these laws? (2) What is to be thought of one who intentionally disregards these laws? (3) Is he bound to restitution to his parish for the candles he has wasted?

Resp. The use of candles at Mass is prescribed by the General Rubrics (XX) of the Roman Missal and by the Ceremonial of Bishops. The Sacred Congregation of Rites, in various decrees (# 441, 567, 1051, 1131, 2984) clearly states that for low Mass

by a priest, two candles only may be used and forbids more even to those priests who have high rank and position. Custom, however, permits more than two in certain localities for the parochial Mass and other solemn occasions. This increase in number is never in honor of the celebrant.

In treating of the binding force of these laws, much could and, perhaps, should be written to cover the field adequately. In English, there are two authors recommended for a better understanding of the problem: O'Kane, in the first chapter of *The Rubrics of the Roman Ritual,* and O'Connell, *The Celebration of Mass",* vol. 1, (1941) which covers thoroughly the General Rubrics of the Missal.

Both writers point out the difficulty in coming to a satisfactory decision since writers in this field of liturgics, and there are many, are not agreed even on the terms employed, and the conclusions they arrive at are far from harmonious. Most of them, whether canonists, moral theologians or rubricists, agree that the rubrics of the principal parts of the Mass itself are preceptive and bind under pain of sin. Some few hold that all other rubrics, as those which treat of the preparation of the altar, and consequently of the number of candles to be lighted, are directive. A large number, however, contend that many of these rubrics, especially those which have been subjected to the interpretation of the Sacred Congregation of Rites, are likewise preceptive. Father O'Connell points out that any usage contrary to these directions of the Congregation fall under the restrictions envisioned by Canon Law in its teaching on canonical customs, and it is very difficult for such customs to have the force of liturgical law. He is forced to conclude that in determining the binding force of the rubrics of the Missal, there is still much to be decided. This does not mean that there is no binding force now in operation, but it would not be safe to state that such a rubric, as that of the number of candles to be used for low Mass, is a preceptive rubric that binds under pain of serious sin.

(2) To flout the rubrics of the Mass entirely would be seriously sinful. To disobey the rubrics before or after Mass that have the appearance of being preceptive to the individual priest, after careful study, would likewise be sinful. And who among us is not obliged in conscience to give thought and time to the great liturgical act of our priestly lives?

(3) As to the problem of restitution, many factors would have to be taken into consideration. It must be clearly demonstrated that serious sin has been committed. In view of the teachings of those competent in the matter, and their various deductions, this becomes a subjective matter—something to be decided between a penitent and his confessor. If it is a question of a priest, for his own devotion, lighting many candles for his private low Mass, we are fortunate in never having met such a pyromaniac. If it is question of High Mass, there has been undoubtedly a large number of candles consumed annually in this country that were not required by the rubrics. In recent times, better taste and a more careful observance of the spirit of the liturgy have brought about a gradual turning toward the correct practice: four or six candles lighted on the altar for High Mass (chanted or solemn). Both priest and faithful are now being relieved of the altar-boys' unlawful display of fire-works at the Preface. If this is what the writer has in mind, we (unofficially) suggest that the past be forgotten, and move that the pastor remove all but the necessary four or six candlesticks from the altar before he proceeds to chant his next High Mass.

JOHN P. BOLEN.

Danville, Pa.

CONTINUANCE OF FACULTIES GRANTED TO RELIGIOUS.

A solution in the case submitted would be appreciated.

Question: On February the 1st, 1928 (A.A.S., XX, p. 109), the Sacred Congregation of the Prop. of the Faith incorporated the Congregations and Orders, which had members working for the evangelization of infidels in missionary countries, in the sense, that by the very fact of one becoming a member of the said Congregation or Order, he would enjoy the faculties and privileges granted to persons enrolled in the Society of the Prop. of the Faith. Now, March the 20th, 1933, by a decree of the Sacred Penitentiary, the said Society of the Propagation (and the like societies) have lost the power to enroll. Does this mean that from April 1st, 1933, the members of the above Congregations and Orders ordained after that date, are deprived of the faculties and privileges enjoyed by their senior confreres? The Declaration seems to consider individual priests, and not the Congregation enrolled as a whole.

A. Quid de: Personal favor of the Privileged Altar, the faculty to attach papal indulgences and Brigittine indulgences?

B. Quid de: The faculty to bless the medals—Miraculous and St. Benedict's. The faculty to enroll to the five-fold scapular, the privilege to recite Matins and Lauds of the following day immediately after mid-day?

Resp. 1. The decree of the Sacred Penitentiary of 20 March, 1933 revoked the faculties of Societies hitherto able to communicate their privileges. No privileges actually communicated were revoked.

2. The privileges communicated by the Pontifical Society of the Propagation of the Faith to members of religious orders and congregations in the decree of 1 February, 1928 were really, in my estimation, communicated to the then members through their Order or Congregation. In a word, the privileges were communicated to the Order or Congregation, and the members of these organizations could, by complying with the necessary requirements, gain and use these privileges. This, I think, is the better interpretation of the decree of 1 February, 1928.

The decree itself mentions "Sodales Ordinis vel Congregationis . . .", but this apparently refers to those who will use the privileges. It does not necessarily mean that privileges are directly conceded to religious.

3. Despite this opinion, the matter does remain doubtful. Hence, the privileges should be interpreted in such a way that they remain in existence provided the members of the Order or Congregation had continued to use the privileges.

4. In line with the above interpretation of the decrees of 1 February, 1928 and 20 March, 1933, priests ordained after the latter date receive the privileges already communicated to their Order or Congregation.

5. The specific privileges mentioned in the latter part of the query will therefore remain in force in the Order or Congregation to which they had been communicated in the decree of 1 February, 1928. Again priests ordained after 20 March, 1933, gain these privileges.

EDWARD ROELKER.

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OBLIGATION WHEN THERE IS REAL DOUBT OF MORTAL SIN.

Qu. If a person is in strict doubt as to whether or not he has committed a mortal sin, and wishes to receive Holy Communion, is he allowed to approach the holy table in this state of doubt, or is he obliged to take means of certainly obtaining the state of grace—an act of perfect contrition or the reception of the sacrament of Penance?

Resp. Some theologians imply that there is no strict obligation for such a person either to receive the sacrament of Penance or to make an act of perfect contrition before going to holy communion, for they say that it is merely to be *recommended* (*suadendum est*) that he adopt one of these two means of assuring himself that he is in the state of grace (Cappello, *De Sacramentis*, I, 491). Davis, S.J., says that it is a matter of controversy whether or not one in these circumstances, who does not go to confession, should endeavor to make an act of perfect contrition (*Moral and Pastoral Theology*, III, p. 208).

However, these theologians seems to disregard the fact that one who receives the Holy Eucharist (or any other sacrament of the living) with the mere *probability* that he is in the state of grace exposes the sacrament to a *certain* danger of having its effects frustrated—a danger which is objective and which cannot be averted by the use of a reflex principle, such as "Lex dubia non obligat". Because of this danger, one is obliged to have moral certainty that he is in the state of grace before partaking of the Holy Eucharist. He is not obliged to receive the sacrament of Penance by reason of the doubtful mortal sin; and even in the event that he does choose to go to confession, he need not mention the doubtful sin. It suffices that he include it in his general contrition; then, if it actually was a mortal sin, he has sufficient assurance that it has been forgiven indirectly by the sacramental absolution. But, if he does not wish to receive the sacrament of Penance, he is bound to strive earnestly to make an act of perfect contrition and thus obtain moral certainty that he is in the state of grace before he approaches the holy table.

This is substantially the solution given by St. Alphonsus (*Homo Apostolicus*, Tr. 15, n. 34), Lehmkuhl (*Theol. Mor.*, II, 150), Noldin (*Summa Theol.* Mor., III, 141), Génicot-Salsmans (*Theol. Mor.*, II, 192), Damen, (*Theol. Mor.*, II, 143), Wouters (*Theol. Mor.*, II, 179).

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Book Reviews

SAINT BERNWARD OF HILDESHEIM. By Francis J. Tschan. Notre Dame Press, Notre Dame, Ind. 1942. Pp. vii+235.

Professor Tschan of Pennsylvania State College has written the first biography in English of this great German saint. His work gives evidence of long, intensive, and fruitful study. There is scarcely a page in which he does not cite the primary sources and the best secondary works on the saint's career. He has purposely limited himself to an account of the life and times of St. Bernward, for he intends at some future date " to supplement the present work with another dealing with Bernward's art." This latter phase of the saint's activity is better known to the students of the fine arts and of mediaeval history, for it was due to him that his episcopal city of Hildesheim became the art-capital of northern Europe.

St. Bernward was a familiar figure in the court of Otto II and was entrusted with the education of his son, the future emperor, Otto III. He does not seem to have approved, however, of his pupil's scheme for reviving the glories of ancient Rome while neglecting his subjects in Germany. Bernward was the recipient of many favors from Otto's successor, Henry II, who like him has been placed in the catalogue of the saints. He was the personal friend of the first French pope, the famous Gerbert (Sylvester II), whose knowledge of scientific subjects aroused the admiration and at times the dread of the people.

For almost three decades Bernward governed the Saxon diocese of Hildesheim, 993-1022. During his episcopate the Church in Germany was relatively free of the serious abuses that had crept into other places following the break-up of the Carolingian empire. The saint was deeply interested in the formation of a holy and learned clergy, fed about one hundred poor people each day in his episcopal palace, and by means of frequent visitations keep in touch with the needs of his flock. The policy, inaugurated by Otto the Great of increasing the lands and political authority of the bishops in order to weaken the power of the lay princes, forced Bernward to do things that strike us today as unbecoming to an ecclesiastic, e.g. leading soldiers into battle against the barbarians. It is not difficult to realize that less saintly men than Bernward would in days to come be more engrossed in the temporalities of their dioceses and in political matters than in the spiritual welfare of the people. Dr. Tschan's book makes us see very clearly how the close association of the hierarchy with the ruling dynasty would, during the momentous struggles between the Emperors and the Popes, shake the

empire to its very foundations and leave Germany a medley of independent principalities.

Two chapters are devoted to Bernward's conflict with Willigis, the archbishop of Mainz and the most powerful bishop in Germany. Both men claimed jurisdiction over Gandersheim, the convent made famous by the nun Hroswitha, " who strove to substitute Christian virtue for the pagan vices Terence had immortalized in his dramas." The abbess Sophia, who was not conspicuous for her humility, preferred the rule of an archbishop, and persuaded her religious to publicly defy the less important bishop of Hildesheim. The Holy See finally settled the dispute in favor of Bernward, though the refusal of Willigis to accept this decision almost precipitated a schism in Germany.

The reviewer has only one minor criticism. The author does not explain the meaning of terms, such as *protospatharii* and *logothetoi*, which are familiar to specialists in mediaeval history but unknown to the general reader.

THOMAS MANN'S WORLD. By Joseph Gerard Brennan, Ph.D. Columbia University Press, New York City. 1942. Pp. xvii+206.

The fact that Thomas Mann's works were widely read in Germany does not necessarily mean that his philosophy was acceptable to any large number of Germans. For two decades he fought and wrote against " romantic barbarism ", as he termed the Nazi movement, which has undoubtedly stimulated the interest of Americans in his writings.

The present volume is an excellent study of what Mann has written about the artist and his relation to life, and an analysis of Mann's artistic personality as revealed in his work. The chapters are The Artist's Isolation in a Bourgeois World; Disease, Art and Life; Music and the Romantic; Morality and the Artist; Art and Politics; Art as Mediator Between Nature and Spirit.

The chapter on Art and Politics is exceptionally well done. Dr. Brennan points out that Mann's allegiance to democracy is an acquired loyalty, for at one time he opposed democracy in the name of culture. To Mann, democracy " implies four principles which humanity cannot abandon if it hopes to save itself: truth, freedom, justice, and the dignity of man. Mann goes so far indeed as to assert that when one denies the political, one denies necessary elements of Christianity and morality." The author declares that Mann's transition from nonpolitical to political man should be viewed as not so much a *volte-face* as a personal integration.

Dr. Brennan presents a general survey of Mann's work but with special attention to the development that culminated in *The Magic Mountain.* While it is thoroughly scientific and scholarly, it is at the same time very readable and quite interesting. The volume has the merit not only of being the first monograph of its kind on Thomas Mann, but is a worthwhile contribution to the study of modern literature.

METHODISM AND THE FRONTIER. By Elizabeth K. Nottingham. Columbia University Press, New York City. Pp. 216. Price, $2.50.

This is a study of the conditions which favored or retarded the growth of Methodism in the pioneer days of Indiana. The author compares and contrasts these conditions with the conditions of certain "smaller and more homogeneous cultural areas" in England, to show "how divergences of environment recodified the subsequent development of Methodism in America . . . ."

Conditions favoring the growth of Methodism in Indiana were, first of all, cultural and psychological circumstances innate in a frontier environment which make it so responsive to an excessive form of emotional revivalism. Secondly, the Methodist form of organization was particularly suited to the frontier since it combined the elasticity of local leaders and circuit riders with the stability of centralized authority residing in the Conference and the bishop presiding over the Conference. Again, the Methodist doctrine of free grace was generally more consonant with the democratic spirit of the pioneer environment and the political democracy developing throughout the nation than was the Calvinistic doctrine of predestination taught by the Presbyterians and Baptists.

Among the conditions which retarded uninterrupted and unified growth was a tendency to internal disunity or schism arising from the principle of individualism which "was a keynote of the Reformation and has remained a marked characteristic of the Protestant sects", but which in Methodism was intensified by being combined with the principle of authoritarianism in government. Also important were the question of slavery and the civil war.

The author makes no defense and little explanation of Methodist religious teaching. Where points of religious belief are mentioned at all, they are considered entirely from the viewpoint of their possible contribution to growth or to disunity.

While Dr. Nottingham does not say it in so many words, she leaves the impression that Methodism did achieve greater growth in the United States than in England. She also seems to suggest that this greater growth and the pre-eminence of Methodism in point of numbers among

Protestant sects in this country is due to the constant opening up of new frontiers during the nineteenth century.

The author gives evidence of considerable research ability and of a good literary style. The chapters, " The Structure of Methodism ", " The Tendency to Schism " and " Revivalism in England and America " reveal remarkable insight and analytical ability. Earlier chapters, such as " The Frontier Bishop ", present some excellent pen portraits of pioneer days. It is a meritorious work, but apt to be of greater interest to scholars and students of comparative religious history than to the general public.

DOGSLED APOSTLES. By A. H. Savage. Sheed & Ward, New York. 1942. Pp. xv+231.

Miss Savage, the author of *Dogsled Apostles* has no connection with the missions of Alaska except one of extreme sympathy, and that was incited by a view of the labors accomplished by self-sacrificing men and women. Very probably, had Miss Savage's business excursions taken her in a direction other than northward, these recordings of heroic missionary effort would never have been made, because their subjects are as reticent as they are busy and self-sacrificing.

Around the central figure of Bishop Crimont, who furnished much of the material—about other characters—in the book, there has formed such a nimbus of legend that he was in great danger of losing his flesh-and-blood reality. He is eighty-four years old, has worked for more than half a century among the Esquimo, has celebrated the silver jubilee of his Episcopal Consecration and is the oldest bishop among the American Hierarchy. Never robust, he weathered the extremes of Alaskan weather and the bitter hardships of northern life while stronger men have been beaten into submission. However, with the exception of Archbishop Seghers, who was murdered at practically the beginning of his Alaskan career, nearly all the " Dogsled Apostles " have service records running back beyond the beginning of the present century.

The book is actually a series of vignettes, each an interesting, intimate portrait of some missionary character of the northland, each decorated with incidents and happenings which not only soften a photograph's harshness, but which help also to give the reader an interesting concept of Alaskan missionary life. Miss Savage has written well and has performed a service even, perhaps, beyond her realisation. She has filled in a void in American Church History, and has also recorded some startling, but authenticated, bits of information which upset many a preconceived idea of life on the frozen front. Even more important than these is the author's intriguing style, luring the reader onward until, too soon, he reaches the end of his Alaskan voyage. Certainly,

Miss Savage has exhausted neither her knowledge of Alaska nor her fund of stories. Perhaps the welcome reception her book is bound to receive will incite her to make it the introduction of a larger work.

LOGICA IN USUM SCHOLARUM. By Gerard Esser, S.V.D. St. Mary's Mission House, Techny, Ill. 1942. Pp. xv+247.

This is a textbook, constructed in the usual fashion found in textbooks on logic. The author prepared this book for the convenience of his students. In his Introduction, he gives sane and sober counsel to students who approach the study of logic. This counsel, if followed, should render what seems to be a difficult task just a little easier.

Father Esser divides his subject into four parts. In addition to simple apprehension, judgment and the syllogism, the author adds a section on method. Each part may possibly be considered as treated adequately although there is really too little explanation of important items such as inference and conversion. Yet even here, the author was probably obliged to consider his subject with an eye on the time allotted to him to do this work. A semester is too short for logic.

The author is commended for his honesty in not setting forth an abundant maze of foot-notes. He explains why more are not given, and it is an honest reason. A foot-note should contribute something to the work at hand, either to identify the source or to indicate where a more complete consideration may be found. Other than this, and precisely where useless repetitions of names and books and citations are made, footnotes create suspicions of exhibitionism. Father Esser gives sufficient footnotes. He follows his own rule.

A bibliography containing the best works on logic in several languages is included. The index is very good.

Book Notes

Father Jerome Hannan, author of the article commemorating the twenty-fifth anniversary of the Code, is editor of *The Jurist*, published by the School of Canon Law of Catholic University. It is appropriate, at this time, to recommend again this splendid quarterly. Although a great deal of its content matter is of a scholarly nature and intended for the canonist, every issue contains matter that is of interest to the parish priest. The annual subscription — $3.00 — is a real bargain.

An excellently planned and written little book is *Handbook of Medical Ethics* by S. A. LaRochelle, O.M.I. and C. T. Fink, M.D., C.M. The English translation by M. E. Poupore is from the fourth French edition. The five chapters cover practically every question connected with surgery or medicine in which there is a moral issue at stake. The chapter headings are: The Moral Conscience; The Indirect Voluntary; Treatments, Manipulation, Operations; The Sacraments in Special Cases; Other

Obligations of Justice or of Charity. A moral code of the Catholic Hospital Association, and prayers from the Ritual are given in appendices.

Every priest in parish work is frequently consulted on some question or other of medical ethics. We know of no book that contains so much information in such small compass as *Handbook of Medical Ethics*. It is recommended to priests and seminarians for their own use, and to give or lend to Catholic doctors and nurses. (Newman Book Shop, Westminster, Md. 1943. Pp. 363. 12mo. Price, $1.75.)

The Newman Book Shop is doing a splendid work in re-issuing Catholic classics. It required courage, and that courage must find its justification in the support of Catholic readers. Most of these books should be in every priest's library for reference, for occasional reading, or for study and meditation.

The latest of these reprints is *On the Priesthood* by St. John Chrysostom, translated by Rev. Patrick Boyle, C.M. It was originally translated in 1903 from the edition of Bernard de Montfaucon, as found in Migne's Greek Patrology. This treatise on the dignity, responsibilities and duties of the priesthood is one of the finest works of the "golden mouthed" doctor. Priests will welcome the opportunity to acquire this little volume at a very reasonable cost. (Westminster, Md. 1943. Pp. xxiv + 145.)

The second volume of *The Book of Catholic Authors* has been published by Walter Romig. There are fifty-eight short autobiographies of Catholic authors, important and unimportant, and a short biography of the late Father Charles O'Donnell. They are written in a informal, chatty style reflecting the personality of the writer, and the editor has done very little pruning. Several of the chapters might have benefited by a more ruthless use of the editorial shears. Like the first series, it is a helpful book for the Catholic reference library. (Walter Romig, Detroit. 1943. Pp. 332. Illus.)

The Eternal Purpose compiled by Blanche Mary Kelly, author of *The Well of English*, is an arrangement of Scriptural texts designed to be of comfort and strength to all who face the sorrow and suffering of our world. The arrangement has been skillfully done. Father James Gillis, C.S.P. has contributed a well-written Introduction. References are based on the Douay version of the Bible, and are given in an appendix. The book does not carry an *Imprimatur*, which to this reader would seem required by canon 1385, §1,1°. (Harper & Brothers, New York. Pp. xv + 141.)

The seventeenth edition of *Christian Denominations* by Rev. Vigilius Krull, C.PP.S. is now being published by The Messenger Press, Carthagena, Ohio. The book has been extensively used by study clubs, high school classes, and in convert work. Recently it has been used to good effect by chaplains in army camps.

The first half of the book is devoted to an exposition of the Church and its doctrine, the second half to the various sects. Father Krull is rather forthright in his use of terms which makes it difficult to hand the book to a prospective convert for private reading. A few changes in wording would remove the possible irritants without sacrificing any of Father Krull's points. (1943. Pp. 230.)

To mark the Golden Jubilee of the establishment of the Apostolic Delegation to the United States, *The Fifty Years of the Apostolic Delegation, Washington, D. C.*, has been written by Reverend William J. Lallou, S.T.D., LL.D., associate professor of liturgy at Catholic University. While much of the matter is new, the brochure is in part a condensation and revision of articles written by Dr. Lallou which appeared in the November 1921 and December 1936 issues of the REVIEW. (Privately printed. Washington, D. C. 1943. Pp. vi + 41. Illustrated.)

Father Aquinas Byrnes, O.P. has done a fine piece of editorial work in preparing *The Hymns of the Dominican Missal and Breviary*. (B. Herder Book Co., St. Louis. Pp. xi + 694.) Each hymn is given in the original Latin, and on the facing page appears a metrical translation. In the form of footnotes are found a literal translation, the name of the author, the meter, the liturgical use, and explanatory notes. These explanatory notes are quite numerous and, on

the whole, excellently done. The notes frequently point out the scriptural basis of phrases in the hymns. An Introduction gives a summary of Christian hymnody, and an explanation of the nine varieties of meter used in the hymns of the missal and breviary.

The book was written to help those who "have occasion to use the splendid examples of sacred Latin poetry found in the Dominican missal and breviary." Since many of the hymns are also to be found in the Roman missal and breviary, Father Byrnes' excellent volume will be helpful to non-Dominican seminarians and students of the liturgy.

The B. Herder Book Co. has published a new and revised edition of Vaughan's The Divine Armory of Holy Scripture, by Rev. Newton Thompson. This collection of biblical texts was very popular with older priests, and the new edition will undoubtedly receive a warm welcome. (St. Louis. 1943. Pp. vi + 444.)

Thomistic Principles in a Catholic School is a study by several professors of the College of St. Thomas, St. Paul, Minnesota, offering the doctrine of St. Thomas Aquin as a common basis for the discussion of educational problems. Dr. Theodore Brauer, who planned the book, died shortly before it was published. Three of the chapters were written by him. Very Rev. James H. Moynihan, Rev. Walter LeBeau, Dr. Franz Mueller, Rev. Charles McCoy and Dr. John Giesen each contributed a chapter.

The contents of the volume are: St. Thomas in the Curriculum; Religion and the Research of First Principles; Thomism and Modern Philosophy; The Importance of Teleology; Economic Thought in St. Thomas; Person and Society According to St. Thomas; St. Thomas and Political Science; St. Thomas and the Development of Modern Science. The shortcomings of modern education have been particularly discussed in recent months, and educators will find the present volume helpful in the integrating of curricula. (B. Herder Book Co., St. Louis, Mo. 1943. Pp. x + 321.)

The fourth volume of *The Liturgical Organist*, compiled and arranged by Rev. Carlo Rossini, is now ready. The compositions contained in this latest volume, while not as easy as those in the first two volumes, are not beyond the ability of the average organist. There are ninety-six preludes, interludes and postludes, which organists and worshippers will find superior in every way to the usual "improvised" music. Father Rossini's name is a guarantee that the music is thoroughly liturgical. (J. Fischer & Bro., New York City. 1943. Pp. iv + 113.)

Marie, Sister of St. Therese, written by Pauline, another sister of the Little Flower, has been translated by Fathers Murphy and Smet of Whitefriars Hall, Washington, and published by the Carmelite Press, Englewood, N. J. This is the *vita* that is written after the death of a Carmelite sister and sent to all Carmelite convents. Because of her close association with St. Therese, this *vita* which is much more lengthy than usual, will be interesting to devotees of the Little Flower. Father Albert Dolan, O.Carm. has written a Prologue. (1943. Pp. 72. Illus.)

The Sister of St. Joseph who wrote *Pen Pictures of Our Lady* has added a minor masterpiece to the literature on the Blessed Virgin. The ten short meditations are direct, simple, appealing. It is an unassuming little book, but clients of *Our Lady* will find it worthy of its theme. (The Peter Reilly Co., Philadelphia, Pa. 1943. Pp. viii + 102. Price, 90c.)

Two new Sunday Visitor Press pamphlets deserve special consideration by priests. Father Edward Heston, C.S.C. gives an excellent instruction on marriage in *Together With Christ*. The Catholic doctrine of the holiness and dignity of marriage is presented clearly and concisely. It would be a splendid thing if Catholic newly-weds could be persuaded to read this pamphlet with attention and understanding.

Sister Mary Clare, S.N.D. in *Comics* points out the danger to small children of the so-called comic magazines so popular with the small fry of today. It is a danger that is not realized by parents. This pamphlet can be used as a basis for instructions to Mothers' Clubs, Parent-Teacher Societies, etc. (Huntington, Ind. Pp. 28 and 40.)

Books Received

AROUND THE BOREE LOG. By Reverend P. J. Hartigan (John O'Brien). St. Columban's Foreign Mission Society, St. Columbans, Nebr. 1942. Pp. viii+146. Price, $1.00.

THE SUN OF THETA KAPPA PHI. Executive Secretary Theta Kappa Phi Fraternity, c/o Catholic University of America, Washington, D. C. Pp. 198. Price, $1.00.

SATURDAY IN PURGATORY. By John Mathias Haffert. The Scapular Press, Sea Isle City, N. J. 1943. Pp. 30. Price, 10c.

ST. CHARLES BORROMEO. By Most Reverend Cesare Orsenigo. Translated by Rev. Rudolph Kraus, Ph.D., S.T.D. B. Herder Book Co., St. Louis, Mo. 1943. Pp. ix+390. Price, $4.00.

THE BACKGROUND AND RECENT STATUS OF COLLECTIVE BARGAINING IN THE COTTON INDUSTRY IN RHODE ISLAND. By Reverend Edmund J. Brock, D.S.S.W. Catholic University of America Press, Washington, D. C. 1942. Pp. xiv+252.

THE EXEMPTION OF RELIGIOUS IN CHURCH LAW. By Rev. Joseph D. O'Brien, S.J., J.C.D. The Bruce Publishing Co., Milwaukee, Wis. 1943. Pp. xvii+307. Price, $3.75.

THE DIVINE ARMORY OF HOLY SCRIPTURE. By Rev. Kenelm Vaughan. Edited by Rev. Newton Thompson, S.T.D. B. Herder Book Co., St. Louis, Mo. 1943. Pp. vi + 444. Price, $3.00.

LITURGY AND PERSONALITY. By Dietrich von Hildebrand. Longmans, Green and Co., New York City. 1943. Pp. vi+218. Price, $2.00.

CHRISTIAN DENOMINATIONS. By Reverend Vigilius H. Krull, C.PP.S. New Edition. The Messenger Press, Carthagena, Ohio. 1943. Pp. 230. Price, 75c.

INTEREST AND USURY. By Bernard W. Dempsey. Introduction by Joseph A. Schumpeter. American Council on Public Affairs, Washington, D. C. 1943. Pp. xii+233. Price, $3.00.

MARIE, SISTER OF ST. THERESE. By her sister Pauline. Translated by Rev. Roland Murphy and Rev. Joachim Smet. Edited by Rev. Albert Dolan, O. Carm. The Carmelite Press, Englewood, N. J. 1943. Pp. 72. Price, $1.00.

NATIONAL LITURGICAL WEEK—1942. The Benedictine Liturgical Conference, Ferdinand, Indiana. 1943. Pp. xi+226.